The Exposition, and Readynges of *Iohn Keltridge*:

Mayster of the Artes:

Student of late in *Trinitie Col*-ledge in Cambridge, Minister, Preacher, and Pastor of the Church of Dedham, that is in Esser: Upon the wordes of our Saviour Christe, that bée written in the. xi. of Luke.

ROMAYNES.10. VER.8.

The words is nie thee, euen in thy Mouthe, and in thy Harte: This same is the worde of Faith which we teache.

IAMES.3.14.

But if you haue bitter enuiyng and strife in your Hartes reioyce not, neither be Liers against the Trueth.

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1578.

A. p. {343. 277.

TO THE RIGHT HO-
nourable, and reuerend father *in God, Iohn Elmer, Biſhop* of London, and my verie good Lorde, health and peace, and *long life in Ieſus Chriſte.*

IF the Church and Houſe of the Lorde God, were or had beene tyed to any one man, for his ſkill and cunning woorkemanship in the ſame: There mighte haue ſtepped foorth, and shewen themſelues greatly greeued (honourable, and my very good Lorde) moſt ſinguler and learned men in this common wealth: That for age through diſcretion: for life through grauitee: for time, in wiſdome: for prayſe and ſpeeche of people, by their rare and goodly giftes: could very wel and in due ſeaſon, haue chalenged the firſt place, and taken vpon them the firſt roome, to haue made diſpatchall, and finished vp this litle building, rather then any other. Whervnto not withſtandyng, I haue now put my hands, with Morter and Lyme and ſuch homely prouiſion, as I haue founde in the Countrie ſince my departure from Cambridge. Very bolde now, as at other times I haue been with your Fatherhood, to open my entente and meanyng in this labour of myne. That the care whervnto I am bounde by priuate dutie, may from henceforth diſcharge it ſelfe: And that wereſome and great burthen layde on our ſhoulders, that be the diſpenſers of the word of God, the ſooner lightned. I haue not giuen my trauayle, and this the ſweate of my browes, to *Ariſto Chius*, (as in Fables) but I haue ſearched and made choyſe in the præ

ſentyng of this my ſmall gifte, of your Honour, then any other: For that by good right, you chalenge the firſt fruites of my youthe: Whom it pleaſed in younge dayes, and this my infancie, to ingrafte & plante in, as one thought worthie ſome place, in the vineyarde of the Lorde. And I doubt not, but that rule and gouernement, wherewith God hath bleſſed you in this Common welth of England, ſhall haue as glorious an ende, in the ſuppreſsing & rooting out of ſinne, as it hath had a bleſſed entraunce, and continued vntill this day, in ſupporting and mainteining of the truth: If any thing in this my ſmall volume, ſhall appeare to be leſſe ſtudied, and more craggedly handled, then commonly the ſtoorehouſes of young Occupiers, as I am, ought to be. I haue a good excuſe vnto your Lordſhip: in that a more toubleſome and perelous time, neuer happened, by the ſpace of this one whole yeare, then hath done vnto me: either els leſſe fruit, and ſmaller commoditie gleaned vp by the hands of any one labourer: or greater ſorrowe, or lingering hope: or ſore attemps, or the like flames, and ſuch contentions (as your Honour verie well knoweth) that I haue thought him much diſquieted, that hath not ſought quietneſſe, in ſo vnquiet a life. And yet in theſe toſſings and tumblings, wherein I am ſweltered in manner, and ouercome, without any hope of recouery, I may not be altogether diſmayed: neither will I ſtay the courſe I haue begonne: but faire and ſaftely ſtep by ſtep drayle forwarde, till that time the Lorde God ſhall releaſe vs: The cauſes hereof with my iudgment of the ſame: pleaſe it you to turne ouer but fewe leafes, they will ſhewe what manner a ones they be. At the end of this booke, I haue offered to your Lordeship, the copie of that Sermon, the verie noates and certeine wordes (almoſt) which I ſpeake, when you thought good, to appoint me at Fulham your Mannor, this yeare laſt paſt of our Lord. 1577. Vppon Aſcention day at the making of miniſters, there to

preach

preach before the Cleargie men. This I haue done at the ſute and earneſt requeſt, of certeine my friendes of the Cytie of London (men of good calling, & worship) then at that time preſent, though vnknowen vnto you, when I preached there. Theſe I could not thruſt away in ſo good a demaunde: neither durſt I withſtand them in ſo reighteous a cauſe: Yet I conſithered, that the right therof belonged not to them, for it pleaſed you to take it at my handes, at that time by commaundement: Therefore haue I made reſtitution of the ſame. For then they hearde it, then they begged it, when as I ſpeake it: But now I write it, though they requirde it, and as due debt, I reſtore it vnto your honour. Both which: theſe shorte bookes (as you may knowe the ſtudie of young deuines moſt commonly buſied in) I giue them, as a pawne and pledge of that duetie that I owe vnto you: And I deſire of the Lorde God, to increaſe you in all ſpirituall giftes in Ieſus Chriſt, that the whole workmanship and Temple of the Lorde, may be fully finished: all rotten, and shackering ſprigges that ouershadowe the Church of God, cut off: all idle, ſluggish, and hollowe harted men, diſcerned: to the increaſe of his name, the ſetting forth of his glorie, the abolishing of Poperie and ſuperſtition, and the farthering of tranquilitie and peace, in theſe our borders.

In Dedham, this xxi. of Iune. 1578.

Your Lordships faithfull ſeruaunt:

John Keltridge.

¶ To him that readeth, and vnderſtandeth, *longe life and glory,* in the Lorde Chriſte.

IT is a ſpæch receiued commonly among men, that rare things, ſhould be deare thinges: and thoſe that bæ knowne openly, they bee ſpewed out, and layed aſide very ſcornfully: The reporte of ỹ firſt, when I firſt toke this in hande cõpelled mee to lay aſide my Paper and my Inke, and betake my ſelfe to other exerciſe: The tryall in the other, ſhut vp all hope that I had, if hee that ruleth the actions of men, as I did know and am aſſured, coulde not alſo deſpoſe the hart and ſecrete cogitations of all fleſh: Therfore the prayer of the Lorde, though it be generally taught of all, and thought to bee as baſe and homly ware, ſuch as euery poore man lyinge tottered in his ragges, and the baſe huſbandman in the feeld is content to vſe (for this their ſakes alſo in contempte) yet when I gaue my ſelfe to the loking theron, I found a greate deale more Maieſty therin contayned, then any one earthly creature can comprize: As for the notable and famous men of late memorie: diſplaying their Inſignes ſo gloriouſly in the ſight of men, ſhewinge vs how to war, and to pight battayle with the world and the diuel: how to pray, to whom, wherfore, and for what cauſes: with other artillery and goodly furniture belonginge therunto, as becommeth thoſe that will know the Lorde: yet I can not ſay, though they played their partes very conningly, and writ very ſubtellye, and comprehended all that they did artificially: that therfore they ſwalowed vp whole multitudes of ſuch as ſucceæded them: For neither Ireneus ſtayed, becauſe that the fathers which went

went before him, knewe the Lorde: neyther Origen kepte backe his hand, or lefte his pen, or dispised labor, albeit, the matters hee tooke vpon him, were described of others: And as for those succéded them, eyther faltered they in their spæch, or swounded they in common talke, or did they fall, because Cirill, or Ierom, or Crysostom, or Ambrose, plentifully, and verye faythfully with great zeale and singuler trauayle, painted forth the dealing and conuersatiõ of the men that liued then? I say naye: but those flowing wits, did leaue behind them a gret light to their posteritie, and they that came after, sucked out the Marrow and the strength, and robbed their Progenitors: and after that, became as mighty in their labours, & as valyaunt in their wrightinges, and as pleasaunt in their tongue and language, as the most renowmed men of them that liued in former ages: And that I can sæ, or may iudge as yet, our time hath bin as well blessed with flourishinge wittes, and our men that now liue garnished with so great knowledge, as I dœ, and dare incourage them al that loue the Lord, to procéd manfully in their callinges: in as mutch as both our Forfathers, haue not stolne away all cõmendation from vs that follow them: neyther we shut vp into so narowe a roome, but that in the light and beauty of the dayes wherin wæ bæ, wee may amonge many good and excellent writers, say something: To him that looketh for the first place, it is good to contente him with the second or the thirde degrée: For him that gapeth to contend for the rest, if hée wilbe aduertised by mée, hæ shall thinke himselfe well, if hée can haue place with the hindermost. So that great thinges shall not dismaye, the weake: and simple men shall stande by the best: But if any one pleased with his condition, can kæpe a meane, that is hée, that shall haue the commendation from them bothe: As for this

this my trauaile, and first byrth (as it were) paines so mutch the more, as I desire earnestly the Church of the Lorde God should inioy it: seeing it is my first Babe, I willingly offer him vnto you all to loke vpon him: and this Booke I giue it the rather to young men, as I my selfe am but growing vp, and attende the good leysure of the Lorde, that can increase and strengthen mee, and bringe mee vp to greater stature:

For any fine and conninge feature you shall finde herein, I dare not promise so much as any iot therof: but as be the bookes of Deuines, commonly talkinge to common men, laying out the plainenes and behauiour of the people, such is this that I giue vnto you: If any question with mee for the matter, and the substaunce therin contayned: let him not thinke hee is in the Goldsmithes shop: hée wilbe content, when hée hath red so much as I haue done, and séene the behauiour of the worlde as all may do that liue nowe, to bestow himselfe in some more homely trade a greate deale: Yet I will say something vnto him: please it him to enter in to sée what ware I haue, and wil he vouchsafe to reade ouer this worke of mine: hee shall finde, though an vnskilfull Artificer meddeleth with it, yet so much both of housholde stuffe, and other furniture (if hée can place it well) and bestowe it in his house: as is able to suffise the best learned man that I knowe, to stop vp more then one creuice or two in his study. Neyther can I see, if so bee this worke were taken in hand by any other learned and skilfull in iudgement: but that hee whiche looketh on it, might receiue greate comfort, and singuler pleasure in the same: Considerinye that hee looketh vpon the Lorde God, and talketh familiarly with Christe, and is bolde to presente him selfe beefore Aungelles and powres, and prayeth for his Brethren, and is harde

of ſo good and gratious a Lorde, as our God is: That giueth when hee aſketh, openeth when hee knocketh, beſtoweth when hee demaundeth, that ſhal feare him and call on his name faythfully: Alſo whoſoeuer buieth of his Marchandize, and vſeth it well to the glory of the Lorde, and profitinge himſelfe with others: hee layeth not vp treaſure that is to be taken frō him, but caryeth it with him vnto Heauen, and it lyeth by him for euer: And amonge all the thinges pretious and excellent that I haue ſeene on earth, neuer tooke I more comforte in any one then this: that the glory of the Lorde, and the ſweetnes of his worde, and this helpe wherin by prayer I haue all that is neceſſary both heauenly and terreſtriall: tittelled mee from time to time, till I had inioyed them: of trueth, neuer rauiſhed with any pleaſure of man ſo much, as of late in the meditation, and heauenly ſpeeche that I had, when I queſtioned to and froe with the Lorde God, what it was hee would haue his people and poore famely that pineth away in this world, to looke vpon: From whom I receiued this meſſage: that ſeeynge it pleaſed him to make choyſe of the ſonnes of men, and to take vnto him thoſe that he loued in this life, they ought therfore to diſioyne themſelues, and forſake the company of vnbeleeuers, praying for and meditating heauenly thinges, caſtinge vp their mindes to Heauen, and repoſinge their hope on the God of glorye, that hath giuen vnto vs his liuery and his colyzen to bee knowne as his Seruauntes, euen by prayer and earneſt inuocation vpon his name, the order & frame wherof, I haue largely ſet downe in my firſt Booke: After this, that no man bee excuſable, but vnderſtande ſo mutch as is ſet downe by the Lorde: when anye one ſhall come before him, that hee may not ſpeake vnknowne thinges, or praye when hee vnderſtandeth not: or vtter that hee knoweth not: or powre

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out before God and his Aungelles, and all the honorable company and assembly of Sainctes, vnaduisedly that which hee regardeth not: for this cause haue I vnfolded the darkenesse of spæche, and layde open to euery Babe if so hee can reade the wordes of our Sauiour Christe set downe by him in the eleuenth of Luke: all which you shall finde layd on a heape, and knitte vp togeather in my second Booke. Of those that come betwixt, eyther precepts, eyther rules, either exhortations, eyther demaundes, eyther things that bee amisse, eyther such as bee well, eyther life, eyther dealinges and demeanor of men, that shewe themselues in their proper places: them I exhorte euery man, to take priuatly vnto him, not to vse them as common vnto all: As concerning my iudgement in diuers poinctes of Religion, and called in controuersy by men of our time, I haue looked at them, handled them I haue not: to the decidinge of them I haue selected out an other time, and another place, meaninge if so God will, to call you or it be longe, and to craue your councell in the same: that if so you will paciently beare with mee in this my first request, I will bee tyed vnto you, and owe my seruice in any other: and as you may see: that wherin I haue bæne practised, and wherunto, I haue indeuored my selfe from my Cradle, according to that haue I giuen the name of this Boke: No other thinge in deede then the exercise of my youth: & deliuered vp to all young ones, to looke vpon: Contente to leaue my title therin, neyther will I claime any thing from henceforth in the same, they may chalenge it, by good right to their owne vse: And if the rancknes of other men, haue taken away all the glorie that I hoped for: I desire & pray you al to content you with ẏ little that I haue: If you think good to leaue vnto me any time at al, to turne ẏ ouer few leaues that I offer you: if any

labour

bour of youres come vnto my hands, like fauor will I shew them: & the good that I can do, they shalbe assured of: As for the learned that did manifeste them vnto you before, in a better and perfecter stile, then I haue wrot: Them (if so they liued) I durst intreat: euen Maister Bucer, or Maister Martir, or Maister Caluin: or any other the honorable company, to beare with mee in that I do: both for ỹ their traficke & their toyle they toke, was not extinguished by other mens trauayle: and in that they purposed not, by the large streames wherin they were busied, to stop vp the riuers and small chanels of other mennes study: Beeinge my request to them shall reade this Booke: that they waye all thinges as they bee set downe, that they cast not their eyes vpon other men: To whom and that doo feare the Lorde, and wish for peace and quietnesse to his Churche, and readeth diligently to follow it reuerently, or iudge Christianly, and seeke Gods glory faythfully: bee health, rest, and honor for euermore. Fare you well.

Your pore and faythfull laborer
in the Church of God. I. K.

Viro docto, mihiq́ue amiciſsimo, *Iohanni Keltridgo*: Thomas Numannus artium Magiſter, Magiſtro Artium, Salut.

Quem ſæpe plurimumque, concinne, eleganterq́; perorantem: tam deſcribentem mores actioneſq; clarorum hominum: iam in Academia, nonnunquam in Roſtris, & candidatorum pompa, cælebritateq; virorum optimorum: interdum priuatis parietibus honorifice multa facientem: Colloquiis autem noſtris læpidum facætiarumque plenum vidi. Quam poteſt vel amico, vel familiari, vel peregrino cuidam iucundum eſſe: eundẽ te in Dei optimi maximi laude celebranda, honoreq́; propagando æqualem videre, quem ſemper in rebus gerendis, actionibuſquè tuis, priuati, priuatum hominem admirati ſumus. Quod eo intueor magis, quo lingua noſtra ornatius, ſtilo elegantius, facilitate clarius, vulgari oratione enucleatius, complexus es ſermonem tuum. Cum enim multos intueor, ſingulareis in Repub. laudatoſq́ue viros, populo ignariſque loquentes: præter ſalem læporemq́ue, aut Maieſtatem illam, quam præ ſe ferunt, etiam quandam ſpetiem humanitatis tuæ, teiudico enarrauiſſe. Si de nobis audire aliquid cupias, (cum de te non nunquam ſepiuſque audiuimus) Nos valere ſcias velim, quod tu bene valeas: eoque valere magis, quod tu literis vales. Iam enim video non calamiſtratum te, non laſciuiæ deditum more Cinicorum: aut pugnantem eminus, cominus vero eiaculantem: aut Barbarie vtentem ea quam admiror Academicos, Aulæ, & libidini dæditos: nunc oblitos rerum ſuarum, ſtudiorumq́ue eorum quæ diligentiſsime, non ita pridem amauerunt, tenuiſſe: ſed ſobrietate grauitatem, humanitate diuinitatem, & opera magnaliaq́ue Dei declarauiſſe. Te hortor: & a hiiſce illæcebris dehortari

volo, quas procul dubio præ se tulit naturæ impetus. Tu vero natus generosa stirpe, generosissime progredi cupiuisti: Absens etiam mater tua, videt cuncta quæ facis apud nos: eam opportuno tempore videbis: sic enim videris mihi, terram relinquere, illam petere: quæ extincta iam diu, reddetur factis tuis gloriosa. Ego vero tua legens, recreor vt possum maxime, cupiens fieri tui similis: Et me cum negotia humana mea, a delectatione Theologorum avocauerunt, fecerunt tamen in eo studio alacriorem. Tu (mi Keltridge) vtere fælicitate tua: Si quam es nactus labore studiorum tuorum dignitatem, eam Deus optimus maximus benignitate sua faciet meliorem. Nosque postulauimus eum hominem videre iam diu apud nos, quem Respub. commendauit. Quæ si ingrata sit, vti audio, vbi iam es solitus rusticari: Scias velim, fore eam inuidiam non tibi soli, sed communem etiam grauibus viris: Nec hæc vniuersorum vox est: Iam enim versaris in Tusculano: sed partem Respub. sibi optimam, deteriorem rudiores ipsis seruauerunt. Equidem scio dixisse aliquo spatio recreare velle te, idque rure: Non ego tibi facilis esse poteram, qui ipsi tibi iniuriam feceras: Quæ enim te improuisa negotia a Matre tua auocauerunt? Si Remp. cupis, stat ea ipsa sine te: si quid aliud petis: petere potueris, difficile est videre quod velis: Tu fato vtare tuo licebit: si quod sit fatum fateri perpeti te quod patiaris. Sin vero pudeat te tui, nec absentibus nobis, audeas in re plana dicere, quod scias, te ipsa fatie videamus: quanquam (hoc namque scio) dolores omnes, tuaque onera, confectio huius libri, læpos, iucunditas, lectioque rerum optimarum, vnaà labores tuos obsorbuerunt: Aut auium cantus, pratorum viriditas, camporumque amænitas, ipsaque deambulatio subcessiuis temporibus habita (sic enim es solitus iocari) plane scio, hilarem fortemque efficerunt. Sin minus, cum te viderimus, hilarem lætumque, si quo modo possumus, fatiemus: Tu vt consueuisti, velim literis & scientia progrediare: vt quam spem Academicis nobis, dignitatem familijs tuis, honorem tibi ipsi peperisti: Eum omnem

exercitio,

exercitio, ſtudio, eloquentiaque tua; & laudabili morum virtutumque comitatu, vna cum peritia, & mirifico lepore tuo, exercitatione, ſcripto, tum etiam elegantia, vrbanitate, linguarum varietate, ipſo cantu, & orationis ſuauitate, ſeruare tibi poſſe videare. Vale.

Tuus, Thomas Numannus.

Cantabrigia. Iunij. 21. 1578.

I. R. Cantabrigiensis, Artium Magister, Authori.

SI tibi religio cordi est, si vota precesq;,
En, quas, cæleſti detulit arce Deus.
Si cupis ex animo, pietatem discere veram,
Ecce, tibi Chriſtus Ludimagiſter adeſt.
Commoda si quæras, animæ tibi commoda monſtrat
Hic liber, hic ſanctæ pabula mentis erunt.
Annè voluptatem iucundaq; munera poſcis
Munera, quæ longos ſunt habitura dies.
Ex hoc fonte fluent auidæ ſolamina menti
Sola ſuos famulos quæ ſine fine beant.
Scriptores alij lucri fallacis amore,
Diuulgant animi damna pudenda ſui.
Applauſum plebis, multorum ſcripta, requirunt,
Mobile iudicium mobile vulgus, habet.
Multorum Italicis turgeſcit pagina fumis
Nomen habet libri, non habet artis opus.
Hos Venus eneruat, Veneriſq; obſcæna libido
Plena eſt deliris impia Muſa iocis.
Aſpice quam multas vendit vernacula nugas
Lingua, quibus ſpecies nulla pudoris ineſt.
Incumbit laſsis infœlix ſarcina prælis,
Equibus exitij dira venena fluunt.
At tu *Keltrigi* diuerſo tramite curris,
Scribis: at in ſcriptis ſtat Deus ipſe tuis.
Et legis, aſt, ea quæ Chriſti dictata, legebas
Antè, fidem, mores, dogmata ſana, preces.
Enarras? at quæ te iuſsit ſpiritus, ergo
Mactè agè, virtutem quælibet anſa mouet.
Gloria ſit Chriſti, populi ſit fructus, at iſta
Laudis, & ingenij ſint monumenta tui.

FINIS.

The exposition and Readynges: of Iohn Keltridge: vpon these woordes of our Sauiour Christe, that bee written in the .xj. of Luke.

¶ The texte.

1. ¶ And it fortuned, as he was praying in a certayne place, when he had ceased: one of his Disciples sayd vnto him. Lorde teache vs to pray as Iohn also taught his disciples. And he sayd vnto them, when you pray, say: Luke. 11.
2. O our Father which art in Heauen:
3. Halowed be thy name.
4. Thy kingdome come.
5. Thy wyll be fulfilled, euen in Earth also, as it is in Heauen.
6. Our dayly bread giue vs this day.
7. And forgiue vs our sinnes, for euen we forgiue euery man that offendeth vs:
8. And leade vs not into temptation,
9. But deliuer vs from euill.

THe Church and societie of the faythfull, it hath bin from the beginning, & as from the first moulde wheron wee were fashioned, so till the last houre when the Lorde wil call vs vnto a reckning, hee will daily foster and maintaine such as feare his name. For which cause the family of the Lorde, and of those that beleeue and call on him faythfully, haue in especiall receyued two man-

ner of ordinaunces, giuen directly from God since the first creation. The first is the knowledge of him and of his word. The second, the māner of prayer and of callinge on the Lorde: wherin I do exempte and seuar from the Church, all fond and counterfet illusions, crept in by the vanity and superstition of men. For as hee that made and created all, was partner with no man in that singular worke of his. So is it not to bee permitted, that any one shoulde haue that glory, which is due onely to his Maiesty. Therfore hee hath scaled vp as proper to his seuerall vse, all manner of adoration, all inuocation and ernest affection of the spirite, neyther hath hee giuen liberty to the Sonnes of men, to vse it any otherwise, then in his name: the certaynty whereof is knowne in this, for that our Sauiour Christ, hath giuen by his comminge vnto man, [illegible] Kinges as keyes to open and shut the Gates of Heauen. His Gospell wherin the euerlastinge God is knowne, and Iesus Christ, whom hee hath sent: togeather with our duety and feruency, and the vse therof, as the vniting of vs all in both the sacramentes. So that of these as of a swete sauor, do the odours cum vp out of that golden Censar, which offer and present them selues before his Throne, the prayers of his Saincles. Wherfore I haue aboue all other, as one albeit in the grænenes of my dayes (peraduenture also rawnes of time) far vnmete to discerne so great a matter. Yet made choyse especially of this, that a playne and perfect way may be knowen wherin to walke. For that euery one is ready to come vnto the Alter, and many in these dayes thinke them selues discharged, come they to the Temple to heare Elyas. And this vayle it is taken away more easely, as wee bee readier to serue God sincearly. But if any man thinke I haue donne him iniu-

iniury, in decidinge this I appeale to the Booke of God to trye it. In whose name, I require all such as feare his Maiesty, and loue the truth, to giue mee liberty to vse my speeche one houre or two: Then shall hee seeme very Christianly bente, when hee examineth all things by the worde of the Lorde, or liueth so all the dayes of his life, that prayinge deuoutly, hee pray vnfaynedly: or crauinge needely, hee doo it neighbourly: or askinge earnestly it bee done brotherly in all his dealings.

The occasion of these words of our Sauiour Christ, was taken of a question moued of his Disciples, namely how and after what manner it was expedient to pray? And this, it was drawne from the custome and ordinance of the disciples of Iohn: so that these few lines haue two things in generall therin contayned. First, a demaund or request of his disciples. Next an aunswere or replye, to the petition of his sayd scholers. Both which giue mee occasion to deuide or make distribution of the same wordes: for in the demaunde or requeste of his disciples, is contayned an entraunce or pathway vnto prayer, which you shall finde to be onely handled in this first pæce of this worke, and as for the answere of Christ, that, it is now to long to stand vpon: for a brææfe exposition with the meaning therof, it is to bee looked for, in the seconde part of this Boke.
The knowledge how to praye, with the demaunde or question, hath thæse foure pæces, seuerally deuided by themselues.

1. Whether we haue neede of praier or not?
2. What prayer is?
3. What kindes or māner of prayer there be?
4. How to prepare our selues to prayer?

¶ *Causes that wee haue neede of* Prayer are these.

First, the expres word of God that commaundeth vs to pray. The question is when? and it must be alwayes, as Mat. 7. 7. Luk. 18. 1. Rom. 12. 12. Eph. 6. 18. Colos. 4. 2. 1. Tim. 2. 8. Pro. 18. 23. 1. Thes. 5. 17. Psal. 50.

The seconde cause that wee haue nede of prayer is shewen in the examples of our forfathers in the Law, and before the Law, accordinge to the will of God that ought to moue vs: of Abell. Gen. 4. 4. of Seth. Gen. 4. 26. of Noe. Gen. 6. 6. and Gen. 8. 22.

In this age menne are not sayd to haue so full knowledge of God, onely to haue sacrifised, and called on God, and not by the word praying. Albeit it was not without intercession. But in the dayes of Abram, afterwarde called Abraham, the way and manner of calling on the name of God, is most lively expressed, as Gen. 22. 8. Gen. 13. 4. Therfore also had Abraham, the commendacion of the Lord, in the training and bringing vp of his youth and housholde, as Gen. 18. 19. So Abraham his seruaunt praied, when hee went to get his Maisters Sonne a Wife, from Caran of Mesopotamia, of the house of Nicor. Gen. 24. 12. So Isaack went out to pray in the eueninge, verse. 63. After this began the word of God to bee more fully knowne vnto our fathers. Hee was not onely more openly worshipped, but more reuerently and duely honored. For Moyses prayed forty dayes and forty nightes. Deut. 9. 25. Also for his Sister Mary, stroken with a leoprosie, for that shee rebelled agaynst her Brother. Numb 12 13. Therfore also God commaunded Iosuah, to meditate in the booke of his Law: day and night.

Iosuah.

Iosuah. 1. 8. After which time they of Israell gaue them selues to more earnest obedyence, and more pure and sinceare reuerence of his Maiesty: Great men, aunciant Patrons, Kings, and Princes loued him faythfully, called on his name constantly, signified their homage and obedyence openly. Hanna wife vnto Helcana, in the sight of the Præst. 2. Sam. 1 Debora and Barack. Iud. 5. 1. Iudith in the misery and calamytie of her Citezens. 13. 2. And Dauid sanctified the name of him that was Almighty, and asked councell of the Lord God 2 Sam. 5. by Abiathar the highe Præste. After that hee daunced before the Arke of God. 2. Sam. 6. Then at the blessinge receyued of Nathan with the certeinty of his kingedome, with an aunsweare of the house hee would haue builte: hee went in, and sate before the Lorde, and worshipped. 2. Sam. 7. 18: so did Salomon, euen in the royaltye and statelynesse of his Princes. Offering vp burnt offrings, and trespas offerings and consecrating the Temple newly dedicated. 2. Kings. 8. 22. stode before the Alter in the sight of the congregatiō, and stretched out his hands towardes Heauen. In the same manner Christe prayed for vs. Ioh. 16. 26. and 17. 9. and 20. Hee prayeth also for Peter. Luk. 22. 32. Paull prayeth without ceasinge. 1. Thes. 1. 2. Hee prayeth in the Temple. Act. 22. 17. Hee fasteth and prayeth. Act. 14. 23. So that Idelnes banished, slothe abolished, our mindes strengthned: In desiring readynes, in praying steadines, in beleeuing perfectnes, can not, but they must thorowly cupple vs and chayne vs to the Lorde, make vs readye by the examples of our Predecessors, and of God himselfe, to obaye and prayse him.

¶ The thirde cause, is,

The necessity of man that needeth all thinges, for

what haue wée, that wée haue not from the Lorde. Meate to nourish vs: apparrel to clothe vs: the Sun to comfort vs: the Mone to pleasure vs: ỳ Starres in their brightnes: the Sommer in his gallantnes: the Springtyde in his pleasantnesse, all commeth from the Lorde.

¶ The fourth cause is,

The daunger and perrill wherin wée bée, so often times fallinge, so often slyppinge, so continually transgressing the will of the highest. At our birthe very vnwillinge to enter into these miseries, yet tasting of the vanities and delights of the flesh, wée choke vp the good giftes of God, and are daily wayed downe, with greater encomberaunces. If wée looke vp to Heauen, the glory and furniture therof condempneth vs, for they ronne out their race, and kéepe their appoynted circuit, as men of war, prepared vnto battayle, they neuer retire backe vncrowned. Man only among them that haue reason, very vnreasonable, alwayes rebelleth and reasoneth with God. If wée turne our eyes to see the earth, the creatures therin, they curse the state of man, and grone to bée at liberty, acknowledginge our fall, and séeinge the dishonour wherunto wée be come, that standinge so surely, wauer now so brickelly, and liuing happely, are now falne to misery: decayinge not stayinge, till bée that sit aboue in the Heauens renue agayn our former state, and bringe vs holme to lyke. Therfore pray without intercession, that the god of glory may recompence those that bée his, at his appearing.

¶ The fifth cause is,

The deliuerance by the Lord, that other wise weare helpelesse. For as they whose bones were wearied
Exo. 5. 16. in Aegipt, whose sinewes and ioynts were benommed with making bricke, that could get no stubble

and

and ſtrawe to burne their Clay, that had litle reſt and ſmall quiet, vntill God appoynted his meſſenger, ſent his ſeruants in ſignes and wonders to reſkew them. So wee, if bleſſednes come not from the ſtrength of Iſrael, and quietnes from him that loued Iacob, and a pleaſant loke from him that erecteth the Hill of Sion, and deliuerance from Chriſt, and ſtrength from God: neyther can wee, neyther may wee, neyther ought wee, to hope for any ſafety whatſoeuer. The Lord our God, hee is a man of warre, his name is Iehouah: hee ſcattereth the Charyots in his wrath, hee ſendeth out lightning in his fury, hee chaſtneth his enemies as a valiaunt champion, and battereth in peeces the bulwarkes of the wicked: ſo excelent is hee, and ſo kinde a Lord, vnto ſuch as feare him, that trouble, perſecution, death it ſelfe is conquered, where hee helpeth vs: anguiſh of minde, and penury bee cõmon meſſengers, where hee aſſaulteth vs.

¶ The ſixth cauſe is, and the laſt.

The Diuil and Sathanas, that aſſayeth continually, and worketh craftely, to bereaue vs of the honor wee loke for, from the Lorde. That ſubtilly preuenteth vs, watchfuly intangleth vs: ſo deceiptfully ſnareth vs, to driue vs from our God. Hee hath a number at his becke, as Pages to wayte on vs. Seruaunts hee hath great ſtore at his commaundement to withdrawe vs: eſpyes hee appoynteth to ranſacke our dwinges, the more eaſely to betray vs. For hee is the prince of this world, hee ruleth cheefly. Eph. 2. 2. Ioh. 12. 31. Many wayes hee may ouerreatch vs, for diuerſe bee his pretences, pleaſant bee his fetches to intrap vs, when reaſon is exiled, and ſhee hath loſt her ſeate: when Wiſdome is baniſhed, & content to ſeeke out an other corners to harbor in; when the pleaſauntnes of the brayne, and

finenes

finenes of thy wit is fled awaye. When thy younge dayes are gon, and the græneneſſe of thy youth wythered vp. When wantonnes hath ruſhed out, and thou thy ſelfe wareſt dimme: when ſtrength faileth thée, and thy ſtout and courragious men are fayne to bough, and the Elements can fæd thee no longer, and thou layd in thy Pauilion, & thy Tente pitched in the ground, thy body layed vnto the earth, and thy ſpirite in his powre that gaue it thée: ſhall hee not giue a ſhrewde aſſault and lay vnto thy charge, and vpbrayde thée with thy miſdæds, that hath ſo long a time accuſed our bretheren day and night before the Lorde? Reu. 12. 10. If hæ ſpared not Iehoſuah the
Zach. 3. 2. heighe Prieſte, ſtandinge before the Aungell of the Lord. But ſuffered rebuke at the hands of the Mediator, and as yet ceaſeth not to vexe his ſainctes. The onely way that wæ haue to auoyde him, is by our interceſſion and prayer to the Lord, offered vp in golden veſſels before our God, to make an Attonment for our ſinnes: and heare is ſumwhat to bee conſithered alſo.

For there is two kindes of prayer { one of good men, of euil mē another

Full deare in the ſight of the Lord, is the prayers of his ſaincts, and his eares are open vnto their cryinge, who is there that hath failed that put his truſt in the Lorde? or hath hæ deſpiſed the ſighinge of a contrite harte. Then to put a difference in this world of thoſe that bæ Gods, and of ſutch as bee not. Certayne there bee, whoſe mone and gronings the Lord God regardeth, other there bæ whom hee contemneth. Abraham when Lot his brother, was ta-
Gen. 14. 16 ken by the fiue Kinges, perſued the Chaſe, armed his younge men, went downe to battayle, was hard of God, and wonne the feelde. But Ahab, though

Iehoſaphat

Iehoſaphat were with him, and helped him, though his petition was for victory, yet hee had the ouerthrowe. His Prophets begiled, and Micheah his prayer hard, and hee ſaued: a difference there was, betwixte Abell his offeringes, and the offeringe of Cayen. And God appeared vnto Laban in Aſtoniſhment to warne him, when hee haſted after Iacob, his wife and his ſeruaunts. But to Iacob in Bethell, when hee lay a ſleepe and leaned on the Stone, in great excellencie and maieſtie, appeared hee to comforte him. Dauid his prayer for the people, when hee numbred them: was contrary to Saul his petition of the Lorde, when hee went to the inchauntreſſe to ayde him. And as Huſay his councell the Arachite, was more precious to his Lord, then was that of Ahitophell: ſo bee the prayers of Saincts, then of Hipocrits: and of the good, then of wicked, and of the poore in hart, then of diſſemblers. Al giue not eare to Moſes, ſome die with Scorpions. The Manhu it nouriſhed not alike, for to ſome it is deſtruction in the eatinge: there is one Ieſabell amonge the Princes: one Nabal among the Iſraelits: one Iſmael in Abrahams houſe: one Abſolon in Dauids Courte: ſo is there many Hipocrits among mē. Some euill cluſters among Grapes: ſome Briers amonge trees: ſome Nettels among hearbes: ſome Darnell among corne: ſome Cockle among wheat: and ſome wicked among good. The Sea it hath the Saphirre, and the Diamonde, and the Emerolde, and it hath the Pupill Stones, and it hath the ſtately Fiſhe, and the thinne and tender Barcks, as well as great and mighty ſhippes. The earth it ſelfe hath many children, and from her breſts come diuers Twinnes, yet bee they not alike. The woods they haue their Pine, their Peatche, their Elme, their Apple, their Cipres, and their Cedres, the

2. Kings. 22. 35.

Violet, and the Cristolet, it hath the Brome, it hath the Nut, it hath the Crab: and so hath God, hee hath the good, hee hath the bad. The Heauens they make but one compasse, they draw their traine alike, and very gloriously they inclose with like countenance all such as dwell on earth: Yet tell mee which of them treadeth like steppes as other do? or runneth not swiftly, or flyeth spedely, or bendeth crokedly, or windeth narrowly, or praunseth not forth more valiauntly, or ells retireth wearely, or moũteth not forth more gredely? Againe to wee not wõder at the Sonne, that leadeth the forefronte of the battayle, with his glittering armour? whom the mone foloweth with contrary attire, the Ringeleader and Mistresse of the night: vpon whom there waytcth such a number of fayre damsels, euery one hauinge so seueral a countenaunce, that ech man may know their dispositions, their way vnto their houses is so contrary. Then let man alone, for hee hath diuers children: and let him that is aboue worke in man, for sundry bee his benefittes, and let vs submit our selues vnto the hands of God that guideth vs. For as out of the Eden goeth a Riuer that watereth the Garden, and is deuided into foure heads. And as Phishon compasseth the land of Hauilah where ther is good Golde, where the Bdelium and the Onix Stone is: the other springes do run to other Cuntryes, wherin wee can not finde so pretious Jewels: euen so is man deuided by the Lorde: some bordering as it were at the mouth of Eden, sauer of more fine, and better mettall, then they of Aethiopia do. Others bee content with base and homly Golde: the third kinde it sauoreth of that which is more grosse and brickle then the rest. The fourth is so far from heate, that very litle which is good is found there. And so fareth it with man, somtimes the worde is

choked

choked vp, it is scattered among thornes: often times it taketh rote, but it is blasted sodenly, the Sun scorcheth it, it seldome bringeth forth fruit, so hard and stony is the hart of man that receiueth it. Therfore the Pharesay bee prayed, and set vp his bristles against the Lord, despising the publican that loked vp to Heauen, and set abrode his workes to bee seene of men, I like not those Philatharies, vpon the skirtes of thy garments, and thy giuinge of almes they bee not pleasant to the Lorde: for Trompets are blowne before thee, and thou sittest in the sinogogues, and in the corners of streetes, to bee seene of men, thy prayers are longe, thy talke is much, and thy tongue it spendeth many howres in vanities, repeatinge diuers praiers as the heathen do, but thou hast thy reward, for the Lord loueth the puritie of the soule, & the integryte of the harte is burnt sacrifise, so that at length wee may shut vp this peece and returne to some other for seeing that good and bad are among men, and for that all thinke they pray aright when they go wrong, I haue sought out an other waye: euen for him that wilbe godly, to bee godly still, and haue appoynted out a more perfect and orderly manner then this is wherin euery one that is good, wilbe busied. Now then hauing sumthing roughly handled this my first peece of this worke, I crane of you to heare the rest. For that which foloweth is grosser a great deale, and not so fine as that euen now came out of Eden, and this our cuntry it hath not so well bin tilled of late, neyther haue men so regarded their welth, as there they do: but such as it is I giue it you, and a better care, may happely afforde some better fruite, and now wee proceede to the seconde parte; namely to search out what prayer is. Luk. 18. Math. 6.

What prayer is thought to be among the learned,

As of a Letter by wrighting to a freind, such is the force of prayer in speaking to God, wherof I may determine

termine mutch, but now content to say litle: prayer is thought to bee a talking with the Lord, and a communinge of him that is faythfull in spirite, with God aboue, requiring at his pleasure that which is good and profitable for him: and praying for ayde to helpe him, or grace to releeue him, if ought may or dw happen that is not commodious. M. Gualter calleth it a talke or spæch with God. Quia orationis loco minime habentur nuda verba, quæ ore aut labijs proferuntur, nisi ex animo fide prædito, et certa spe in dei auxilium erecto procedant. Arnobius, the Rhetoritian in Africa when he liued, after Christe thræ hundred and thirtie, brought from Panisme vnto Christianitie, vsed very often to pray, and left a testimonie thereof in his boke as foloweth. His intercession it cannot perish & bee of no force, that hath promised in earth to heare vs. And if wæ cease not in praying, how can he be slow in hearing? His scholler Lactantius as Ierom recordeth, trayned vp at Rome, was not of so sounde a iudgement in this, as was his maister. That supposeth vs if wæ aske any thyng of God, to be tempted of God: to know thereby if wæ be thereof worthy.

In. Lucam.

In cõment. in psalm. 135.

Lactan. lib. 6. cap. 13.

Chromatius Bishop of Aquileia, may well abide the touchstone herein, that bindeth Prayer to haue his only successe by fayth. As for Epiphanius of Eleutherapolis in Palæstine, his doynges they bee very pleasaunt, and his writynges exquisite: he hath also bin a witnes how wæ should walke in prayer before the Lorde, his iudgment is to call on God, only one true and perfecte Lorde, and on Christe the Sonne of God with the spirit proceeding from them both. And that rare man of God, then whom Stridon in the borders of Dalmatia and Pannonia, saw neuer as yet a perfecter. Ierom I meane so much alowed, determineth of this, very wisely: whose admonition I would it were ingrafted in vs to the full, or els I would that graue father

In concion. de octo beatitud.

Lib. 1. Tom. 1. hæres. 66.

In cõment. in Esay. cap. 62.

father liued now, whose loke and countenance might withdrawe vs from our vanityes: his milde and sugred spæch, is not vnlike to this. Cease not to pray continually, and giue not place vnto the Lord: in season and out of season, and bæ importunate vpon him euen as that widow is, to that same vniust steward, that hard the stony iudge, who oftentimes withdrew him selfe. This Ierom is bee that so often, if chaunce aforeth, and I haue to deale with him, ranisheth mæ so sodenly, that I hardly leaue him. For this cause, his neate and pleasaunt stile, requireth mee to taste of one or two more of his sayings. It foloweth in the same place not farre of: If bee giueth to him that asketh, if bee findeth that sæketh, if bee openeth when one knocketh, it appeareth bee will not bee slowe to him requireth. And therfore bee promiseth a reward already for such as demaund, and sayth Ierom: This Gate wherin the iuste man doth enter is sutch a one, wherin are hidden a number of pleasant and delicate things, to him that sæketh them. Diuers there be that of late, and now also haue writte hereof, how to come vnto Christe: but in this place I take the fathers, for they are sound, and very strong in this, and very good, whose cumly age I must reuerence, in that the younger sorte, and wee also euen in these last yeares, are beighly bounden to them: so that small cause there is for any to repent him of readinge them, whose diligence hath brought to passe, that we with lesse payne, may teache ours.

Iulius Firmicus Maternus, vnder the Emperour Constantine and his Sonnes, an Astrologian at the first, and so it sæmeth still: for bee clymeth vp very hie and mounteth to the Heauens: neither loketh bee for any mans helpe in his prayers, bæ is rayled vpwarde to God, bæ suffereth no man to bæ called on, but the name only of Christ. The manner also and condition

In fragmen. de errore pro phanar. relig.

of prayer is seene plentifully, in that same borne at Africa a very worthy man of God, Caius Marius Victorinus, reckoned of Ierom, among them of his number and Catalouge, worthy and famous wrighters. For beside that euer hee did on the Articles of fayth, or els in the payne hee toke agaynst Heretickes, no where doth hee seeme to haue delte precisely and more warely, then in his opinion of prayer, acknowledging Christe to bee sufficient and the only true bread from Heauen to feede vs. There commeth now vnto my hand, a man (of truth scase worthy the naming among the Fathers) for his so vile and euill dealinge, and as you may know him, a Cinnick, fitter for the staffe and the shacky heare, then to iudge of Religion, borne at Alexandria, at what time Gregorie Nazianzen taught at Constantinople, hee was brought to Cristianitee by preachinge. This Maximus Aegiptius by his wilye sleights hauing gotten many frō Byantius, corrupted one Peter Bishop of Alexandria, & created this Aegiptius Bishop. Yet this man, otherwise a faythfull steward in the house of God, wrot many good bookes.

De oratione, lib. 2.

I therfore take his well meaning minde of prayer euen especially agaynst the wicked, ỹ they may know that a wicked man hath taught them to praye often, his readynes was seene in this, for that hee instructed all flesh to pray continually: hee adioyneth his reason in an other place. The sedulyte and forwardnes of a man calling on the Lorde, (if it bee donne rightly) is that which commendeth the soule of man: spoken as I thinke, to stir vp the sloth in vs, to pighte vs a place in Heauen, wheare the soule of man resteth. The liuely exposition thereof is well noted, in that hee debarreth vs from all manner contemplations in the earth, hee leaueth no rome for the thoughtes of man in time of prayer, no not so mutch as to thinke of him that hurt thee, or of thy enemy, but freely to lay aside

De oratione Lib. 4. ca. 86

Lib. 4. ca. 35.

all

all grudginges, debates, ſtrifes, enimyties, to repoſe one only hope in God. And I like his reaſon wel, and it is alowed in the Booke of God, for that our praying it is a quieting of our mindes: ſo that it appeareth by all thoſe that wente before, that terror ſhoulde ſtrike vs, for we ſpeake to God, that the world muſt forſake vs, for wee ſeeke heauen: the body leaue vs for wee ſpeake in ſpirit: our wealth muſt not trouble vs, our treaſure is aboue, nor our enemyes greue vs, for wee are freends with Chriſt. lib.3.ca 49

On this our prayer, there is depending two things: the firſt is calling vpon him. The ſecond is geuinge of thankes vnto him. If thou aſke to wholme, it is? it is to God. If thorow wholme? it is through Chriſt? if ỹ meane to him, it is faith: if wherin? in is his blood-sheading and death. Therfore Paull, continue in prai-er, and watch in the ſame with thankes geuing, prayinge for vs, that God may open vnto vs the Dore of vtterance, to ſpeake the miſtery of Chriſt. For euen now do wee ſee our full redemption, if calling on the Lord, wee repoſe our truſt in the only mediator Ieſus Chriſte, the Sonne of God, beeing nothing careful but that in al things wee let our requeſts be ſhewed vnto God, in prayer and ſupplication with giuing thankes. For hee is the God of peace which doth kepe our mindes and hartes in Chriſte Ieſus. That wee muſt pray you haue harde: what prayer is, I haue ſet downe, ſuffer mee (though breefely) but to know how wee muſt vſe it, and ſo wee ſhall diſcharge our dutye more fully. Ephræm, a Sirian, for ſo is hee called by Theoderet, in an homely of prayer, reckoned amonge thē of Cæſarius, hath giuen a very good light to this our queſtion. Let ſayth hee thy calling on the Lord bee as that which was of Hanna, Mother vnto Samuell, that ſat weeping in ſpirit, and groneing, and that was meeke and milde in hart not ſeene of men, not gaſed vpon

Two things that be wayters vpō him that prayeth.

Coloſ. 4. 2.

Philip. 4.6.

vpon of others. That same Ephræm hath yet gonne farther in this, hæ searcheth out moze narrowly, the dealinges of the wozld and pzeuenteth that same glorious pompe in our pzofessoz̄s, that lay open their thoughts, and ripp vp their cogitacions to bæ sæn of men. with which kynde of people I pzofesse my selfe mutch to haue delt withall, and glad I am it pleased God to let mæ haue sight of sutch in these my younge dayes, foz that I may beeware the better in ryper yæres. But his councell it is not to pzaye foz our selues but foz all, euen sutch as bæ Chzistians and of the Lozde: and not foz our frænds but euen foz those that hate vs. I thinke hæ hath sufficiently glaunced at our Anabaptists, that beside their errоz in missyking our manner of pzayer (holdinge with none but sutch as is framed and ozdered by them) intertayne but litle ozder in the Church, but careles in life, and suspected in their dealing, make the Gospell a couering, and the wozd a cloake to dissemble with: regard sutch as fauoz them: pzesume to appoincte the elect of the Lozd at their seuerall iudgments: pzay foz sutch as bæ of their Church: kæpe secret the dealinges of vngodly men: (least their pzofession and calling bee dishonested) as though Dauid could not offend, oz Abraham transgresse the will of God, (bæ it reuerently spoken and with feare) but the Churche of God should suffer Shipwzacke foz it. I speake as one mœued, and sozy I am that I am at holme. And this soze, it is so festred & wzithed already into the harts of men, that an Iron to seare it is better thē a plaister to mollefy it with. And if God dœ not giue an other spirit, oz dalyaunce bæ deferred as yet it is: I haue at this tyme but lœked at them, if God permit, and leysure serue, and these outragious enemyties stil continue, I am not purposed to leaue them so rawly. But ouerslipping my self I haue plunged vnaduisedly to come

so

ſo neere vs: truly ſo it may bee. For better a great deale is it to kéepe him that is abroad, and ſtrike the enemye, then to ruſhe vpon our frendes that bée at holme. And yet not ſo, nor ſo wiſely neyther if wee conſider all. For it is wiſdome to cut of him in thy owne Campe firſt, if ſo thy liberty permitteth thee: and then to wreſtle with the forraner: but content I am, and I ſtriue not nowe: I will arme my ſelfe agaynſt ſome other time. Only let them take heede they come not nearer, for if they dó, though now they bée without reatch: yet Pen, Inke, and Paper, ſhall neuer ſpare them: wel to leaue this of our diſordered and crooked dealing, let vs approtche to that which is more pleaſaunt, and fruteſull, then is this: and if thou wilt pray, and pray aright, pray thus.

First in ſpirite Ephe.6.8. Iude. 20. and in many other places: the reaſon hereof is. For that the man alwayes occuppyed in his traficke, is not able to vſe the body, the ioyntes, the lymmes, the outward geſture, as other doth, whoſe leyſure ſuffereth them to praye at all times: but euen this is required in him, as in all other, to lifte vp himſelf, to erecte and reare him vp, in ſoule, in ſpirit in hart vnto the Lord: that the affayres and dealings in this world ouercome thée not. Our order and manner in praying.

Secondly, in fayth. Math. 2.12, Mark. 11.23. Ioh.15. 7. Iam. 1. 6. and the 5. 15. Ephe. 3.12. Ephe. 2. 8. and els wheare. For as God hath left vnto vs, all manner of inſtrumentes to worke by, as hee hath giuen vs a meane and way on earth, to labour by, as man hath his ſeuerall manner to inritch him with: So for the ſpirituall affayres, for thy worke, for thy waye, for thy labour, for thy cuſtome to attaine thy honor with all, is theare of vs all, as common vnto all, one onely inſtrument which is fayth.

Thirdly it muſt bée donne, in the name of Chriſt

alone, wher in is secluded all manner worship and invocation eyther of Saincts, eyther of men, eyther of creature on the earth. That prayer vsed of them in Aegipt to Isis, so named of the glory which they saw in the Moone. Also they of Athens that worshipped the vnknowne God. Actes. 20. As they which were at Rome, that serued Minerua, Pallas, Iuno, Hercules with the rest, diuersly inuented by the Ethnickes: All els whatsoeuer, they bee condempned by this, for it ought to be in ỹ name of Christ, the reason is: that wee take it not as a charactar, or fondly for the repeating therof, as that there should be any forse & vertue in it. But theese bee the causes for which wee are charged and inioyned to thinke that wee haue saluation in the name of Christ.

¶ The first cause for which wee pray, in the name of Christ.

For that hee onely forgiueth sinnes. Math. 9.2. Actes. 10.43. Rom. 8.4. 1. Cor. 5 18, Ephe. 1.7. and the fourth, the thirtenth verse: otherwise wee might pray to the Blocke and to the stone, and to the thinge that crepeth, and profiteth vs not. For what aduauntage had wee in sorrowing all the dayes of our life, and in the ende when the winckels in our face appeareth, and the messenger doth his duty and citeth vs before the Lorde, then wee bee still in death, and life is kepte from vs: then this is the ende hereof. Namely that our transgressiõs may be hid, and our sinnes couered, and that wee may haue remission of the same, and life eternall: which is the first cause we pray in the name of Jesus Christ.

The second, for that hee is the way, the truth, and the life: Ioh. 14.5. and 26. Ioh. 11.2. Ioh. 14 6. Actes. 3. 15. 1. Ioh. 1.2.1. Ioh. 5.11. Colos. 3.4. By this wee are secluded from all licentious liberty of the Gentiles: from all inuention of man: from all fonde and pha-

naticall illutions. For if wee seke for lyfe: wee haue it in Christe, that dyed for vs to bringe vs, out of death. If for a guide: wee haue the spirit that will conducte vs in the right way, and leade vs to his Father: if the truth: there was no blemish found on his lippes, nor deceypt in his tongue, and hee brought in the truth the Gospell of his Father, and the worde of lyfe, kept secret from the beginning of the worlde, and reuealed in these latter daies vnto the sonnes of men wherfore wee nede to seke no farther, wee haue all things wrought in Christ.

The thirde, for that hee is the accomplishment and ende of the law. This may seeme litle to appertayn to vs: but whē we cōsider ỹ by the law came in death, and by the fulfillinge of the lawe came deliueraunce from death: it may appeare what a glorious God, hee was, and moste victorious, that hath ouercome the sharpenes thereof, and vanquished the power of the Deuill: that kepte this as a handwrighting agaynste man, that of himself was neuer able to fulfil it, wherfore wee pray in the name of Christ, for that hee hath abolished the strength and force of sinne, and finished the manifolde rites and ordinaunces required therin: who was the onely ende and fulfiller of them all, Mat. 5.17. Rom. 10.4.

The fourth, for that hée is our Maister, or Lorde whome wée ought to heare. Math. 17.5. and 23.8. Mark 9.7. Ioh. 13. 13. Actes. 3.22.

The fifth, for that hee is King and prince of kinges. Math. 12.9. and 27.11. Luke. 1.33. Ioh. 1.40. and 12. 15. Reuel. 1.5. and 11. 19.

The sixte, for that hee can call, hée can heale, and hée can comforte sinners. Math. 2.21. and .9. 13. and 11. 28. and 18. 10. Luke. 4.19 and 19.10. 1 Timo. 1. 15.

The seuenth, for that hée is the searcher of the hart Math. 9.22. Luke. 6.8. and 11.17. and 9.47. Ioh. 2. 24.

Hebrue. 4. 13. Reuel. 2 23.

The eyght, for that hée only is Lorde. Math. 22. 43. Luke. 2 11. Ioh. 12. 13. Pro. 28. Actes 9. 5. & 10. 48 1 Cor. 2. 8. and 8. 6. & 12. 3. & Eph. 4. 1. Philem. 2. 11. Reuel. 17. 14.

The ninth, for that hee only is sauiour. Math. 1. 21. Luke. 1. 32. Ioh. 3. 16. and 4. 24. Actes, 40. 12. 1. Tim. 1. 15. 1. Ioh. 4. 9.

The tenth and the last, for that hée is only mediator and aduocate for man. Math. 11. 27. Ioh 10. 9. and 14 6. Actes. 4 22. Rom. 5. 1. and 8. 34. Eph. 2. 18. and 3. 12. 1. Tim 2. 5. Heb. 7. 27. & 6. 6. and 9. 15. & 12 24. & 13. 15. 1. Ioh. 2. 1.

Thus much to debar man from the authority that hee looked for, that hauing our true fayth fixed on the Lord, reposing our hope in Christ, calling vpō his name, all inuocation vpon Saintes, all homage and reuerence, they clayme as due vnto Peter, the dignity and superiority to the Virgin Mary, all prerogatiue falsely attributed by the Papists vnto Images with other the offkourings, and imaginations whatsoeuer of manne vsurped agaynst the Maiesty of our God, is altogeather clipped of. So that wé may come before his iudgement seate, & claime a right & title, for that wé be heyres in his Christ: we be clensed, & purged & renued in him, our sinnes are wiped and washed in his blood. Hé it is that directeth vs in the iourny and wearisome Pilgrimage, wé haue to goe in: hee guardeth vs by the spirite in truth, whome the Prophets prefigured before, and the Worke of God did forsignifie to come on earth: that is Lord and King ouer all, and hath conquered Hell, death, the Deuill, and the world, that hath led captiuety captiue, and giuen giftes vnto men: that calleth vs at his pleasure, and healeth vs if at any time wé surfett in ỹ vanityes of the flesh, and he doth fatherly cōforte vs if by diseases wé bee pestered, or swolne with infirmities, which often times do so bubble vp in the hartes of men, that

neuer

neuer it is, or rather rare and very seldome sene, that
ꝑ cõtagiousnes within vs may or can be healed. This
is the same christ that searcheth the harts and reynes
that bee thou in the height aboue, or in the depth be-
low, bee thou in thy closet, or in thy secret chaumber,
yet knoweth he thy dooings, he examineth thy dœds,
hee tryeth the harte and immagination of man, and
wayeth out thy life by thy faith. For hee rydeth vpon
the Cherubins, and his wings are spread on the whole
face of the earthe, hee commeth out as a Gyaunt to
run his course, and valiauntly doth hee run out in his
displeasure, & the Hilles, the mountaynes, the lambes
and the litle sheep, they leape and hopp at the sight of
the Maiesty of our God: which only saueth vs, onely
protecteth vs guideth vs alone, and is intercessor for
vs, bought vs with a deare price, the price of blood, and
debased for our infirmities vnder Pontius Pilate (euen
of his loue to man) gaue vp his life into his Fathers
hands, and was sene againe aboue men, and toke vp
our flesh with him into Heauen at his glorious ascen-
dinge, and sitteth at the right hande of his Father, a
mediator and intercessor for man that only pacefieth
the wrath of God, in wholm both Iewe and Gentil,
both Grecian and Barbarian hath remission of sinnes,
on whose name we must cal, in whom wee must trust,
vpon whose shoulders is layed the weakenesse of our
flesh, in whom wée must beleeue, euen in Iesus Christ
the Sonne of God, equall with his Father in powre,
in dignity, in maiesty, in deiete, to whom belongeth
glory for euer and for euer. This is the true Christ- Ioh. 17.
tian fayth, to beleeue thee only true Lorde, and Iesus
Christe whom thou hast sente. Hauinge at length
drawen out the full proportion almost, the heigh, sta-
ture, and cumlynes of such a man as feareth God, wée
may now returne agayne to the seconde parte of this
worke. For ouerslipping our selues a litle in so deepe

a mistery of the Lorde and his Christ, I haue prolonged my speech of that I toke in hand at the first: To finish vp then this Treatise as our prayer it is in the name of Christ, so discreatly, must it and very orderly bee donne, debasing our selues and laying downe that bawtines of courage, the man of this world, boasting and braggings of good woorks, and attire our selues with more spirituall and perfecte apparrell then that is: and this garment it must neuer bee put of, but wee ought to weare it as comly and decente clothing euen vnto the Graue. For intermission will not bee suffered in those that bee the Lordes, but our prayinge it must bee continually by perseueringe therin. Luke 11.8. and 16.1. and 21.36. Actes. 2.14. Rom. 2. 12. Eph. 6. 16. Colos. 4.2. Pet. 4.7. neyther haue I opened sutch a dore I hope to panisme, that any man mistakinge mee, shall vse the house, the fielde, the Temple, the streat, the open ayre, and the day and the night alike. No, I leaue a time to worke, a time to playe, a tyme to labor, a time to rest, a time to pray, a time to cease from praying. For the lifting vp of thy hands, thy reuerence downward to the ground, thy howlinge and shreaking in the Temple, thy knockinge and belowinge at the Alter, thy bent knees, they bee some times tokens of Ipocresy as christianitee. But I say, if place and time (though neuer out of time to praye) can bee donne without gazing on of men, and truely and duly, with no affected prayse of worldlings. I doo appoynt thee all times. For I will, that thou pray alwayes, lifting vp pure hands without wrath, without doubtinge. This place I doo erpresse it more willingly, for that of late, I know some that haue, though precisely, yet not so wisely intercepted no time, no occation, no season, no howre, but in sighing and groneing by open tokens of their inwarde thoughts, haue ouerslipped no opertunitye, to shewe their affectioned

1. Tim. 2.

Precise men oftentimes vnwise men.

mindes

mindes vnto religion. To auoyd all inconueniences, this of Paul and of Chriſt, to pray euery wheare with out ceaſing, I take thus. The firſt I vnderſtand as that. 1. Cor. 2. That there is now no difference betwixt the Iew and the Gentill, the Barbarian and the Grætian, becauſe God is father to them all. And now in Chriſt is that of Malachy brought to paſſe, that not in Iudea only, but in all the world ſacrifiſe and burnt offerings ſhalbe offered vp vnto the Lorde. And that of Chriſte to the Woman of Samaria accordeth with this. Arte thou greater then our Father Iacob that Ioh. 4. gaue vs this Well, and hee himſelf dranke therof and his Cattell: and agayne: our Fathers worſhipped in this Mountayne but they ſaye Ieruſalem is the place where men dw worſhippe. But ſhee was anſwered by Chriſt. Beléeue mée Woman the howre commeth and now is, when you ſhal neither in this Mountain, nor at Ieruſalem worſhip the Father: a reaſon is alſo furrendered. That the howre ſhalbée and now is, when the true worſhippers ſhall worſhip the Father in ſpirite and truth: and albeit in the Pſalmes wee finde the affection of the Prophet to haue bin powred out in greater zeale for the Lorde of Hoſtes ſake, as Pſalm. 67. Prayſe you the Lord all you nations, and that in the .117. I will ſpread abroad and knowledge thy name among the Gentils. Yet is there time and place and occaſion tw, to vtter forth our cogitacions, that wee bee not iudged of men. I acknowledge and not vnwillingly, that Dauid was in the Caue ſometimes praying, and in the fælde, and in the Dennes, and in the night, and in his bed: Ionas could praye in the belly of the Whale. Daniell in the Lions Denne, and his companions lifted vp their voyces in the flaming Furnace, and Noe comming out of the Arke in the open ayre. And Elyas on the topp of the Hill, groueling with head betwirt his legges, and Chriſt himſelfe

selfe at the shoare side among the Shippes. And Paull with the Elders in the sight of the people. Yet this is my watchworde, let no man goe beyond his skill, nor drawe priuate examples to generall obseruations. But if death and persecution incroche vpon thee, praye euery where, for thou it is that shal glorifye the Lorde. But if quietnes and rest bee giuen vnto thee, vse discretion and modesty, in ordering thy forme of prayer.

For the second thing in this poynt, which I noted in Paull, without ceasing. This is my iudgement: that thou bee like minded in all thinges: and remember it is the Lorde, that searcheth the harte, and the reynes, that hee will bee worshipped in Spirite and truth.

But now, wee haue harder matters, that befall vnto vs, and if so it pleased God, I would like lots might happē to vs al. For I know there is none whom God hath touched by his spirite inwardly, but wisheth him selfe, accursed to bringe saluation vnto all. I speake it, for that it is so hard a thing for the sonnes of Adam to bee agreeable to this in all poyntes: namely one to praye for an other, Ieam. 5. 16. and for thy enemyes and persecutors. Math. 5. 44. Lu. 6. 35. 23. 34. Actes. 7 6. And for all men 1. Tim. 2. 8. I enter now on suteh a stage, as that sufficient reason might bee showed, to drawe the ful length and whole discourse of this tragedy. But it is not my minde, to vnlase and ripp vp the woundes of any man. For euen the vew and sight of this story, may bee pitiful enough to any Christian. To bringe in place the speakers hereof, It were that of Atreus in Seneca, and of Astiages in Iustin to bid the Father to the eating of his owne Sonne. But I take an other way, and not so lothesome as is that: for such as bee of this Seane shall not speake, & I only content to vse a dōme shew: for it is straunge: that mindes of men are so distracted, as the life of any, should onely

consist

conſiſt in lyſe of theare: and their iudgment vpon o-thers to ſtand as ſound iudgement: to pray for none: to condempne all: to like of few, to vpbrayd the beſt: ſuch iugling there is in worldlinges. I know ſome that haue ſtumbled ſo vnluckely on ſutch, that their hurt hath beene more in one howre, then heapes of Golde can recouer in many yeares. Theſe I do admoniſh, and I charge them to in the Lord: for to ſtay at home and pray leſſ, is better for ſuch, then to range abroade, and liue worſe: and this is my exhortation, to pray for them that curſe thee: to hate none: to iudge the beſt: to loue all: for it ſauoreth of Anabaptiſme, to beate downe, to ſuppreſſe, to throwe downe to the ground any man, whom thou neuer knewest worthy the ſmyting: to exempte any as extrauegaunts to the Lorde, that couldeſt neuer iudge what the electe are. Vpſtart and fond hereſies budding vp in our churches.

Did Dauid neuer pray for Saull? or was hee neuer in his hands that hee might haue ſlayn him if he would? Cut hee not of the lappe of his Coate? or touched hee the life of his Maiſter? I knowe that if the ſoule of ſome, were as faſt claſped in the hands of them, as the lap of Saulles Coate was in the hande of Dauid, it had beene mangled and hewed in peeces before this. This is it, I giue in charge: let them of this world thinke well of all, and hope euen of thoſe that bee without. 2. Sam. 24.

For though Samuell would not ſee Saull, vntill the day of his death, yet mourned hee for him: Moſes will not ſticke to pray for ſuch as haue curſed him. The iniuries that hee ſuſtained in Sur, and the outcryes in that Wildernes, of that vnthankefull people, turned not away their remembrance, in his prayers to the Lord. 2. Sam. 15.

For Ieremy ſo often layd in Priſon and clogged with Chaynes, could yet forget the anguiſhe of Sion, and the tribulation that befell to Ieruſalem: but hee praied for them. How pittyfull is then the ſtate of vs? who rayſeth vp him that is afflicted? who windeth vp his Exod. 33. Ier. 8.

The state of our dissembling professors at this daye:

Actes. 7.

sores and powreth in Oyle? and remoueth the stripe from the hart? of a truth the sinne of Iudah is written with a pen of Iron: the poynt of a Diamond, hath ingrauē in this people so sore a hatred, that life to death, and flesh to earth, and Golde to drosse, is chaunged as soone as their lips from leasing, or their mindes from strife. If you had bin at the death of Steauen when the stones rushed so about him, and the states of Ierusalem clapped their hands to drye vp his blood. I am affrayd the question might haue béene asked to what end hee suffered so many blowes, and these fellowes can not abide so few wordes? I aunswere litle herein. That which foloweth shall sufficiently approue it. For beside the breach of brotherhoode in the worlde which is common, there is many thinges to bée consithered in prayer. Onely vnderstande, that I wright not as a teacher to reforme that I sée amisse, that pertayneth to the aged and the hoary heades: I speake now to younglinges and to Babes: sutch as bée of greater grothe, whose manners I haue glaunsed at, whose life and welth I neuer touched, to them I leaue the whip and the heauier iudgement: my lesson, it is to young Schollers, whom I teach after this manner.

Thy peticion made to God, hauing clensed thy vessels from dregges, and thy hart from corruption, thy request made for the safety of all, and thou reconciled vnto thy Brother, thy minde fixed aboue, thy speeche and talke seasoned with salte, let thy prayers, bee for the Sainctes, euen the elect and chosen of God. Eph. 6. 18. 1. Thes. 5. 26. Heb. 13. 24. For as they of Babylon hanged vp their Harpes, and layed aside their melody when they sat by the Ryuers and wepte: so may the Childrē of God, lay apart their ioy, and their gréeting and their mirth, when they thinke vpon the Sainctes that bée abroade. The cause hereof I take to be the vnitie & brotherhoode of sutch as be coupled in the Lord,

that

that being members of one body and ſeuered from the world in their head Chriſt, alwayes remember their partners of the ſayde afflictions, and comforte themſelues in the bondes that they ſuſtayne in this life: of this is mention made in Baſill, in his Epiſtle. 63. Baſill.

That one ſhould pray for another, and for the ſaincts. And Euſebius in his eyght Epiſtle, maketh mention of a charge that was giuen them and how they ought to bee remembred, that were of the Church, at their generall mætinge, and at their Synods, and to pray one for another, and the prayers of the people to be ioyned with them. That the reſt of their inhabitaunts day and night might be remembred vnto the Lord. Wherupon, I could by iuſt occaſion ſet open ſo vile a Dore, for the enemy to loke into, as the rawnes of our time and careleſnes of our dayes, might very hardly beare it: and of thoſe men euen ſuch as dare iudge the Children of God, and his Saincts: as of opinion that all bæ ſecluded and expelled his temple, that haue not bin found to deale with thears. This vncharytable raſhnes I leaue to him that ſitteth aboue that will in due time redres it, and but that I loue breuety, and minde not to bæ tedious in ſtuffinge vp ſo ſhort a volume as this is, with nouelties, very hardly I could haue paſt it. But I beare with their memories for whoſe cauſe I wright this, and the deformytyes of aged men I leaue to others. As I can therfore ſhortly, albeit peraduenture hardly. I conclude all prayer with thæſe two. That wæ remember Kinges and Magiſtrates. 1. Tim. 2. 2. and that it bæ agaynſt temptacions. Math. 16. 41. Luke. 22. 40. The firſt of theſe was very duely kept in the primatiue Churche, reported by Euſebius in his fourth Booke of the life of Conſtantine: That it was their cuſtome to pray vnto one Lord that guided them, that defended them only from their enemyes, from wholm they had all thinges: and in the Euſebius. These conditions are ſeldome kepte though much talked of, amonge our vaine glorious men: Such ſtriuing ſmall obayinge hath bin ſeldome ſeen in Ingland. Euſebius. Pamph.

ende, for their Emperour Constantine and his Children, that they might longe prosper with them. I would that affection were in vs, so great and subtile snapping, it would not bee agaynst the state as now it is. God that brought vs out of Aegipt, bringe vs no more to those flesshe pottes, and giue vs the liberty of his Gospell, and free passage of his word, and stop the mouthes of his enemies that snuffe and barke at vs abroad, and could as yet neuer enioy the liberty hereof at home: and let vs conclude this parte, that beeing in a readines to offer vp our selues a liuely and quicke sacrifice vnto the Lord, wee may bee armed against the assaults of Sathan, and quietly abide whatsoeuer his gracious hand shall lay vpon vs. For very brickle is the minde of man, and vnsteady bee all his doinges, and our enemy the Deuill and Sathanas that raumpinge and roring Lyon, bee is euen now let lose, and in his time that hee hath, beinge very short, hee is alwayes so busie with the elect of the Lorde, that very few there be, be not intangled: Then to ende this the cause, one of them, and the last, for which wee pray. It is agaynst temptacions: That wee may auoyde his Snares, and eschue his ginnes hee layeth for vs. I might run a long race in this feld, and breath I could heere a litle, but tired neuer. And it would amaze any man in the middest of his course to see so great a Milstone as there is, to bee cast into the earth, and no man almost of sufficient force to bruse it: it hath well bin assayed of late, but yet the dust therof is so scattered, that a number bee almost choked with it. For euen in this is the diuelishnes of the Leuiathan seene, that maketh so good a reckoninge with the world, as beeinge holy and vnspotted in their dealinges, despise sutch as intermeddle not in their affayres, and thinke of common men as they do of Ethnicks: But is their house so surely builte, that the waues beating theron

Freedome is made seruitude, & obedience disobedience to them that vse it not.

The last cause to pray

Sectes & diuisiõs about orders in the church.

can

can neuer moue it? I know not well herein what it is I might speake: but if Isaack did fall, or if Ioseph offended, or Moses slid, or Elias, or Peter, or Paull, or the Apostles? they might as well as other Christians, pray vnto the Lorde agaynst temptations. But let these alone, and let them bee hardned still, it wilbe to late when Er and Onon are stroken by the hande of God: when Agar is gon and thrust out of thy house: when Esau hath solde his birthright to call it backe: when Ioseph is cast of and solde vnto the Ismaelits: when Iudath hath defiled Thamar, and then calleth on righteousnesse: when Semei shall curse Dauid to his face: when Absolon shall hange on the Trees and Speares thorow him: when Saull hath helde vp his handes agaynst his owne soule: when Achitophell hath set his house in order & strangled himself: when Sathan shall preuente vs, and wee know it not: and the Deuil hoke vs in, and wee perceaue it not: and tempte vs and assault vs, and wee pray not: The Lord keepe those bee his, from this, and giue vs of his light and the brightnes of his countenance among vs, prepare our mindes to run from iniquity, and keepe our soules in rest and quietnes, that wee may auoyd temptations. This muth for this parte, and more then at the first I purposed, for the knowledge hereof: what prayer is?

He that falleth willingly as these did & tempteth God, & prayeth not: shall haue that portion they had.

The thirde thinge, I noted in the question of his disciples is? what kindes or manner of prayer there is, that bee now in vse? Of this, I finde two. The first is publique and in the assembly of many, Actes 2 34. and. 4 24. and. 12. 5. and. 20. 36. and. 21. 5. And this manner of prayer, is of the whole Churche and Congregation, assembled togeather as one man, to powre out their prayers to the Lorde. The seconde manner or order of prayer, is priuate, wee haue the example in Christ. Math 14. 23. and 26. 36. Luke. 5. 16.

The thirde thing to be considered in prayer & the partes thereof.

and. 6. 12. and. 22. 32. This prayinge, it is of euery one that is of the shæpfolde of Christe, beeing the first and chæfest poynte in a Christian, to accustome himselfe vnto prayer, of which I haue sufficiently spoken beefore, in the first cause, that ought to moous vs to pray: wheras the examples of the Sainctes of God, of the Prophets, of the Patriarkes of Christe, of his Apostles that vsed alway to praye, may the more inflame vs. There shalbe therfore no iteration of that now, let vs onely consider what it is that is publique, and what therein to bæ required. The custome of mæting at cõmon prayer, it is no new thinge, it hath bin from all beginninge wherin the Churche of God hath flourished. For I doubt not but the pure offeringe of Caien and of Abell, was a thinge generallye vsed of the Church in that time, and donne of them as taken from the vse of the Congregation or meetinge, then vsed: and albeit the Church was small, and they destitute of the Sacramente of the Træ of life: Yet they had so much as did signely vnto them a certainty of their saluation. And there is in that place opened to vs, that in the time of Seth men began to call on the name of the Lorde. Not that God had no worship, or that there were none that serued and called on his name: but then the Church which was beefore darkened I take it to haue bin agayne newly restored. So that it sæmeth to mee they knew the Lorde, and that openly, such as weare his. I might speake of Abraham and of his time, how hæ also repayred the house of God: And in Sodom also was God knowen: Agayne Abraham prayed for Abimelech and his household. For as Nemrod had his solempe places for his Idolles, as is mentioned by Berosus the Chaldean, and Manetho the Aegiptian Prieste after the flood. So doubt I not, but God had his abidynge place, thoughe not so playnely described by the Prophets. Now, in

The antiquitie of cõmon prayer.

Gen. 4.

People vsed not so open & playne administration of the Sacraments, in this age: as in the law, and after the Law, and a few hũdred yeeres beefore the Law.

Gen. 19.
Gen. 20.

Moses

Moſes his time, it was without all controuerſy fully ratefied and eſtabliſhed, when after the deliuery of the Law vnto his ſeruaunt Moſes: in glory and great Maieſty, hee ſeuered Aaron from the reſt, and put vpon him moſte glorious apparrell, and gaue him the Prieſthode for euer, and the gouernment of the Tabernacle to him and his, in a perpetuall generation. Exod. 19. Exod. 28.

Very notably approued by Ioſuah, when thei eate the paſſouer in Ierico, after their iourney in the Wilderneſſe: Alſo more liuely ſet out in their ſolempne meeting and comming vp thyther to worſhip God: where the Lottes were caſt beefore the Lorde, to deuide the inheritaunce of Iſraell. After this you ſhall finde euery wheare great meetinges of all Iſraell, and of the whole Congregation. I referre it therfore to them that will ſearch the Booke of God: and though vnwillinge, yet as interrupted heare to ſee the ſtate of our daies, in that a more bright and comly platforme, hath very ſeldome bin drawen out in any Churche then in ours. But ſo ſluggiſh and careleſſe liues, I (ſpeake of ſome, I know it) ſo mutch breatch and contempte in others, (I haue ſeene it.) So ſmall regard to the Temple and loue and zeale to the houſe of God (for I haue hard it,) as in few common wealthes hath beene red the lyke, that is it which is moſt pittifull. Ioſh. 5. Ioſh. 18. Much ſeuerſinge, litle inclining to the worde, brought in by Scismatickes.

I only wiſh that men in our dayes, where the Parrow is not vſed, nor inginnes of Iron framed, or the torturs and eriles putte in practiſe (as is els euerye wheare,) would more willingly agree togeather, then as yet they doo. In the hiſtories of the perſecutions vnder Dioclefian, and Maximine the Emperor, there is mention made very often of the places that Chriſtians met in. But as it appeareth, beefore Conſtantine, their places whytherto they commonly reſorted, weare but homly and not ſo trimmed as ours, termed by the name of Dominica, and as Euſebius recorderh The ſtate vnder Diocletian. Temples called Dominica, and Oratoria & Baſilia.

Oratoria, and in Nazianzen, the Church is called Basilica, and so I finde it in Ambrose: But for this I think no man will striue, vnleast Ethnicke like, we take that which men vse so much at this day, to praye abroad, for that in persecution, it was not lawfull for them, to come to Churches. Or there is a reason found out (and so it may be) to praye in the Churchyeardes, and at Graues and Sepulchers of the dead, because in the persecution and tyranny of Gorgias of Alexandria, they were content (or compelled rather) to ly at the Graues and Sepulchers of their Fathers. Vnhappely I thinke was that storye taken in hande, and in an euill time (if it bee grounded theare) to prostrate themselues in fields, to lie at the foote of Hilles, to praye without the walles, and Townes, and gates of the Citties, for that Christians had so small a libertye vnder Valence of Antioch? But where so euer it be fetched, for that it is vntrue, looke about, search other Historyes: gather as well that which is good & seemely, as that which is erronious, & you shal finde many examples of Christianity: For these arguments taken from the custome of the nations, and from the Gentilles, for that contrary to the rule of the Booke of God, they appoynted at their seuerall pleasures, this or that, it is not to bee liked of. But as euery Cuntrye hath his custome, in comming to praise the name of God: if it were in holes & Caues of the earth, as the Indians some of them do it in: or in houses of Reedes as they in very hot Cuntreys do, or in other (though vnseemely places to vs) as diuers of the nations, and as our Irishe men not so far a iourny from vs, very beastly people do: yet if that Cuntry whatsoeuer, hath any one in him that calleth on the name of Christ: hee & they bee aswell excepted in their homely Cottages, as other people bee in stately Pallaces.

Error in the mistaking of examples.

Common customes do bring great matters to passe: and the vse of that is euill doth make it good: though euill before: as with vs.

Custome of thē in India, to pray in Aegipt, in Barbarie:

And though I alowe not the Iewish tradition renued

by

by Constantine, in carrying about a tent, squared like the Temples they buylt then, for to praise the name of God with his soldiours: yet because the meaning of that good Emperour, can in no wise be condemned, I cannot altogether disallowe the thing. But nowe in so great a light, where the woorde of God neuer shined more brightly then it doth here: I needs must cry out with Ieremie, that readier were they in the worlde, to offer vp cakes to the Queene of heauen, then they be nowe to giue thanks & pay their vowes to the God of Iacob. O that I could but ransake out the cause hereof. I am persuaded, that not onely they whose writings haue bene mistaken of a number to this hower, woulde knit them selues as fellowe labourers herein, but diuers also whome God hath blessed with great wisedom, would imploy their faithfull heartes to redresse it. Giue me leaue here though not so fully, yet of truth, not altogether rashly, to enquire and seeke after this. For a little experienced herein, I haue a shrewd gesse at their reasons. It may be that the church needeth some holy water againe, as in the time of poperie to purge it a freshe. Otherwise, I know not but that our temples might please them. For if they haue bene vsed euer since Christe our Sauiour (the manner I meane of our churches) may or ought the order of the building restraine or keepe any from prayer? I speake not of the three firste hundred yeares, it is open vnto him that readeth: that though fier and swoorde kepte them vnder: Yet had they both places and temples, and Synagogues to pray in: and I doubt not, but the head or chauncell thereof stode Eastwarde, as ours doth. If it were Iewishe and ceremoniall and not allowed, why did not Christ abolish it? For he taught in their Synagogues and in their temples, and disputed with the Scribes, and vsed that well, which they abused:

Errours of diuerse that like not our temples.

Argument taken from traditions.

But if this were neuer thought on of so great a number of learned fathers, is it matter enough for men to make conscience in so small trifles? Zenon bishop of Gaza (called of many the eye or glorie of those dayes) built a temple called of Sozomenus *Oratorium*: and the patterne thereof was taken from those churches that were in vse then, & it was allowed. Many yeres if so it had pleased God, it might haue stood, yea, euen till this day, for ought that I can see against it. But they will not come to the temples in some places, (or not willingly) for that they wer dedicated to saincts. Was that in Basill, buylt at Edessa vnto saint Thomas, euer the worse for that it bore his name? Is the water the worse that an euill man holdeth? the golde impure that the sinner toucheth? or the vessell & cupp of more corruption, that the Papist buyeth? I dare not say it. For, if the beléeuing man shal clense euen those things that are filthie: then Christians may allowe of these things, wherein there is no shame to vse them: I aske a question, & iudge thereof thy selfe. Is it lawfull if a man were in Constantinople, or nowe in Rome, to worship in the temple or not? to this, when it is aunswered, I will saye something. I haue often saide, that this is not a volume to approue and confirme euery particuler thing by large discoursing thereon: but as content to runne them ouer, and at more leisure, if things be not reformed, to intreat thereof more copiously. There is yet another thing that presseth sore and beateth downe to the grounde (a great cause that men come not to the temple.) I can not tell what nature it hath, or howe lothsome it is in the looke, but men runne from it verie spédily: and it is pittie, and the Lord knoweth howe greeuous it is in his sight: that such as haue béene very zealous furtherers of the Gospell, shall withdraw them selues from church, from sernice, from obeying,

Zenon of Gaza.

A temple built at Edessa to saint Thomas.

Question moued.

The Surplesse which keepeth men from church.

ing, from duetie, and that for a surpleſſe? When I purpoſed to write of prayer, I determined not (God knoweth) to ſitt mæ downe to checke any man: but as one that hath had triall of theſe abuſes, I am by priuate duetie inforced to looke vppon them. For of late, neither as yet ſo long ſince is it that theſe lettes were knowen among men. But who waying the condition and ſtate of people in thoſe dayes, and caſting his eyes to ſæ them nowe: will not lament to ſæ howe their conſciences and mindes be alienated from that they were: & priuately vſe priuate prayer, and publiquely do come to none: and againſt their owne conſciences offende often, rather then to incurre the breach of lawe once. I ſpeake it as agaſt, by the ſmall conference of time, and peruſing of the ſtories: which I eaſely acknowledge in my ſelfe. Yet as one to whome God hath giuen a little taſte, I do not thinke conuenient that what colde affection ſoeuer I haue vnto Religion, or what zeale it be that I beare vnto the Goſpell, ought in mæ or any other to be quenched for ſo ſmall a trifle. The Sabboth is broken, the churche is not frequented, obedience is not giuen, Magiſtracie is not knowen, the worde of God is not heard, the Sacramentes be not receiued, vnitie of the church broken, peace, concorde, and amitie is not thought on, all order and cuſtome is ſpurned vnder foote, and all is for a Surpleſſe. I aſke a queſtion againe, and when that is ſet downe, I dare ſay more. Can the libertie which we haue in Chriſt, and the bondage from whence we are deliuered by the Goſpell, beare it or no? This may ſuffice, & for this time I ſtay here. For it ſæmeth not to mæ ſufficient, that the benefite which is giuen vnto euery countrie for their cuſtome, ſhould be reſtrayned and kept backe, becauſe of the mindes of diuers men that be therein. Otherwiſe, I may reaſon, that Papiſts

Great abuſe, littleyſe, whē men ſo willingly abuſe the Lord.

Diſorders in our church.

and Athistes, (whereof I am in doubt, some be in the churche) may be an occasion, that whereas they be not pleased in their consciences, the right course may not be taken to the Gospell.

And though there bee weake, and there be strong, & there is the Papistes that delighteth in the vse of the Surplesse and hope for a day: yet of what force is this Argumēt? The Church must yeeld to their affections, and they shalbee as Elders to dipose their rittes pertayning to the Churche: But diuers bee offended, I know it, and I lamente it. Yet what then? This reason of the people it abideth not the fier: for as well is the consideration of my duty, and the cause of their offence to bee searched and the preffe of Antichristianite to bee wayed, and the detestation whyther it bee iust or no considered, and their hartes whyther they ought to bee touched, and their consciences offended, and this our communicating with Idolatry (falsely so termed) duely examined, before wee relente to the infirmities of other. And as they bee but wordes, and presumptions grounded vpon other mennes weakenes, so when the argument is made stronge, it wilbee leauyed. This is that I stand on, can any man offended herewith, by that bayle is layde beefore his eyes haue a sufficient warrant to refuse the word, the Sacraments, the Temple, and for such a trifle. Then this is that I see which came hereof, that many before perswaded well of these rites, haue now by a sinister opinion of late driuen into their heads, altogeather abandoned the truth. So that to trye this whyther it bee lawfull or not, some other way must bee taken to disproue it. For this wythereth at the Sunne, and the mindes of men bee as the Smoake, that thorowly perswaded therof, relent agayne at so homly an argument. I leaue it therfore, and I take in hand an other matter, sumwhat more waighty then that of the people:

Reason to keepe the Church, though the Surplesse bee worne.

No excuse for ceremonies that bee indifferent.

ple: and that is, whyther or no wée ought to repaire vnto publique prayer, and what occations may withdraw vs: But for ỳ our meetings is commonly referred vnto one day, which is the Sabboth, (albeit extraordinarely wée may haue seuerall comminges togeather on other dayes to serue God) Yet in the holy day I include all. And this it is which is sayde to bee the seuenth daye, that God blessed when hee finished his worke, and the Tabernacle of the Heauens where he sitteth: The keeping whereof wilbe better considered when the causes of the institution thereof bee opened. The first cause, for which the Sabboth was ordayned, was Economicall or politicke, & it is expedient for the preseruation and safety of man, that hee may rest his weary bones and eate the labour of his hands, and the sweate of his browes with ioyfulnes. To this alludeth the spirite of God in Exodus: thou and thy Seruaunt and thy Mayde, and Cattell and thy Straunger that is within thy Gates: The cause is: that in care, & ouerlabouring, & tediousnes of thy soule, thou shouldest not repine agaynst the Lord. Of the rest, much is written. Exod. 13. Deut. 5. The second cause of Sabbothe, is ecclesiasticall, or for the Church: because as there was assembling togeather of the Iewes, wherin the Lord was reuerenced, and his Sabboth halowed, so especiallye for this, that agreeinge in one, wee might be mẽbers and professors of one Christe, which was the only end of the Law. For as they had the Tabernacle to come vnto, so they had thrée seuerall times appoynted to meete in: their Passouer, for their delinery out of Aegipt: their Penticost for the remembraunce of the lawe giuen by Moses: their feast of Tabernacles, for that God kepte and deliuered their Fathers in the Wildernes the space of forty yeares. So that as they did mete and had seuerall places for their offeringes, so ought wee to bee gathered togeather at

Our puplike prayer, is to be referred in espetiall to the Sabboth.

Three causes, of the celebration of the Sabboth by Gods appoyntment.

Prayer. The thirde cause of the institution of the Sabboth, is the rest and quietnes therin prefigured, when the Saincts of God shalbe associated all of them and dwell with the Lorde: of the Sabboth and the vse therof: I referre you to the Prophets. In wholme I finde no one so great complaynt of them in Israel, as I do for the contempt and breach of the holy day: The blessinge in keeping it, the dreadfull cursing in breaking it is set downe. Esay. 58. 13. and 56. 2. The curse to him that dispiseth his ordinance is shewed in Deut. but his displeasure and wrath is opened to vs, in that the fellow that gathered stickes on the Sabboth, was stoned: and in them sufficiently declared, whom God checked for that they gathered Manhu on the Saboth: and when they went out, found none: if it bee a cause of force enough to kepe a man from Church, to breake the Sabboth, to iourney many miles, to heare a Sermond when thy aboade weare more acceptable to thy God, and thy diligence more commendable:

The straightnes that God vsed, for such as brooke the Sabboth.

Then truely these men (named before) may pleade with the Lord as vniustly punished. For the one had no fier to warme him with, the other lacke meate to feede him with: and thou wantest a Prophet, & goest a gadding, and seekest a straunger, and huntest after the worde, to delight thee with. Surely this was looked to in Israell, and it was neuer permitted amonge the Gentilles, and the contempte of the worde and of the Sabboth was neuer suffered amonge Infidelles, it was greeuously punished in the primatine Church, and if Constantine, Athamasius and Ierom liued, they would haue rowsed them out, and haue fetchte them wholme long ere this.

Controuersy that is about the day of the Sabboth.

I trust I neede not question heare with any man, as touching the day that is appointed for the Sabboth For dayes of them selues are indifferent. Math. 22. 5. Luke, 13, 15. Ioh. 5, 10. Rom, 14. 5. Gala, 4. 10. And God

God could haue appointed euery day to worship him, if so his Maiesty had thought good therof: but hee appoynted onely one, that giuinge our selues to labour, wee might bee readyer at appoynted day to learne our duety. For as in other Ceremonyes, there is sumthing that can not bee chaunged, and there is that may bee forborne and lefte out, so also is it heare. For in Circumsitiõ, and in Baptisme, it is necessarely required, that those which pertayne vnto the couenaunt and bee lately ioyned to the Church, should haue some externall signe to shew it: but the manner therof is for a time: as first the cutting of the foreskinne, & the alteration therof renewed againe in the sprinkling of water. Therfore to shew there was no necessity therof, there was a time wherin none was circumcised, and afterward giuen to Abraham & established, it was left vndon in the Wildernes the space of forty yeeres: so then we bee not tyed therunto and the externall rites: In like mãner, the case is all one in vs ẏ Ministers of the word, namely ẏ we haue prouided for vs to liue by. But whither we take it as tithe, or out of ẏ Kings tresury, it is indifferent. And so is it in ẏ Saboth, euen ẏ we keepe a day holy vnto the Lord: but whyther it bee the first day, or the second, or the fourth, that for ought that I can yet see, I finde not. Then this is taken in of the Church as beeing hir right and at hir appoyntment, and shee hath instituted the Sunday for the Saboth to magnefie the name of the Lord withall, as for other Festiuall dayes, (then when I haue occasion to speake) the breach of these, beeinge as great as the abuse of the other, at more conuenient place must bee examined: for now I am already admonished to make haste: only let this bee sufficient for the vnderstanding of that which I considered in Prayer, that one parte therof was publique, and the other priuate.

The true vse of the Sacraments and how to bee esteemed.

Though we neuer receaue the Sacraments: wee may be saued yet for al that custome appoynted by God is to bee kepte.

The manner of prayer howe it is to be vsed, whether

ther knæling, sitting, standing, or going, there is small cause to reason of it. For if it be priuate to thy selfe, the Lord accepteth as well the goer as the runner, and the stander as the knæler, if he come in spirite and trueth. Albeit I do wishe a reuerend feare, in euery one that commeth before the Lord. For if there be duetie and reuerence, and care to be had among men, and those that dwell in tents, whose building is but for a season. What manner of humilitie ought we to vse vnto the Lorde our God, that gouerneth vs and the whole earth? But in publique prayer, if is my desire, that all would be of one mind, not reading, when one is preaching: or another talking, while he is ministring: or thou knæling when he is sitting, but that we be alike affectioned vnto the Lorde. For as the Leuites, when the Trumpe did sound at once, did agræe alike, so would I at one time wæ might accorde in voice, in gesture, in prayer, in supplication, in soule, in heart vnto our God. For lift thou vp thy hands, or beate thou on thy brest: or speake thou openly, or sigh inwardly: or else what euer thy custome be, be it not Iewishe or Ethnicke like, it is all one vnto the Lorde. Onely in the Congregation where God wilbe knowen among vs, & where we may be iudged to be as seruauntes vnto one Lorde, let there be no discorde or disagræment in any thing. For as is of the seruaunt to the master, so is there of vs by duetie in vs, to our God: and if in the house they be at variance among them selues, will their Lord beare it? No more if wæ agræ not, will he like it. Basill in his sirtie and thræ Epistle witnesseth, that in ioyning together in common prayer, the Bishop or Elder that taught them, when he went to into his appointed place, he read vnto them out of the Scriptures: and the firste thing that hæ spake was to ioyne together in prayer vnto Christe,

The manner of priuate prayer.

In publique prayer agreement is to be made of necessitie.

Their custome and maner in the time of Basill.

for

for to direct and lighten their mindes in his peace. The same Basill is author, that they turned their bodies to the East, and prayed. I note not their manner then, as their custome, nor their custom as their agrément, nor their agrément as their end, in that all were ioyned and knit as by a thrèd in one.

Athanasius is witnesse hereof in his fourtènth question. Out of whome I finde a commendation left vnto the churches of Africa, that so easily consented together, making no religion, or putting no superstition in this so indifferent a thing. Also in his booke de Spiritu sancto, Basill hath left this as worthie memorie, that on the Sonday, they were accustomed to pray standing, because as that day Christe rose from death. And they noted this in them selues, to be such as should be erected in soule vnto the Lord. And as they did stande on the earth, so they were admonished to loke vpwarde to heauen for grace. The twentieth Canon of the counsell of Nece, as it is reckoned by Gratian, reporteth this same thing to bee done of them all on the Sabboth. And at Pentecost, where (as I take it) partly from Basill and Athanasius, and from the custome of the Primatiue Church. All our churches at this day, our chappels, and temples stande Eastwarde. But let it passe: Our time it néede not to take so heauily these the rytes and ordinances which wee haue: for as they be not many, so if wee were pestered as the Primatiue church was (which God forbid) yet howe vntowardly woulde it be taken? And nowe to cut of this third parte also, for our manner of prayer: thus I think, that the best and the farthest from superstition, and the néerest to Christe, and the moste excellent, to set out our reuerence and duetie, is at our comming together, to pray knéeling.

Athanasius record.

præcise maners, they be vnmanerly now.

Concilium Nicenum.

Much striuing, small Christianitie in a number of these.

Thus at the length wée are arriued at our laste

holde, and compelled for want of winde and weather in so perilous sailing, to cast Anchor. But howe soeuer it be, we hoysted out, because it is with some daunger, contented we are to beare the burthen, & to require others to take some pitie of vs to: for I knowe that this is not taken in hande without the loking on of many Sea men, that would right gladly set saile to their greater vessels, that harder passage might be permitted to our small barke. For this cause also I take the Sunne and the Skye as I finde it, and content to enioy the small libertie that is lefte. And greater spæde is made to bring vs home, for that if so we chaunce to perishe by the way & sulker shipwracke, other men may take hæde by the ouerthrowe of this our Boate, more warely in their iourney to loke to theirs. For outleaping all the inconueniences hetherto, that be comon in the world, we are like to be grounded on two as perilous rocks, as the hearte and imagination of man can wishe vs to. Before, we had to do with them, that for their vnskilfulnesse in the vse of prayer, were happily to be pardoned. And nowe commeth in howe it is wée should prepare our selues to prayer. The fourth & last thing that I noted in the question that was asked: This it may seeme to be verie common, and appertaining onely to men of greate discretion: For nowe we haue to deale with proude and hawtie stomaches that can debase others, to raise and lifte vp them selues: We must encounter with the Hypocrite, with whome there will be harde wrestling, be will dissemble so gloriously. There must also a view and sight be taken of the faithlesse man, that commeth halting before the Lord, and is not so mutche as the guide and maister of his owne minde. The double dealer hath his portion in this place, for his prayers and his manners agreeing not, bee neuer

Howe to prepare our selues to praye, the last parte of this booke.

1
2
3
4

getteth

getteth any thing of the Lorde. Also, for that euery man commeth at appointed season, to aske of God his peticion, it must not be vnsemely for his maiestie. Last of all, there must be perseuerance & continuance in our prayer: for the running & the giddie headed man, he is an extranigant vnto the Lord. So that all things duely wayed, we haue yet small cause to bragge, that may easily be cast off in so perilous a gulfe. Howeuer that it be, if God permit, we will go forward: and because the iudgements of men be free, and the way so open, I doubt not but to finde some one or other in the way to succour vs. The order that I toke in hande, I was loth to breake it, therefore in the question, who it is that prayeth? it is aunswered, the holie and humble spirited man, that commeth drenched all in teares, and that would touche the hemme of Christes garment, rather than he will departe vnhealed. This humblenes of mind it is of two sortes: for there is one that is among men. Math.18.4. and 23.12. Luke.14.11. Rom.12.16. Ephe.4.2. Phil.2.3 Collos.3.12. 2. Pet.5.5. And this fellowe, he may dallie with the worlde, and deale disguisedly on both sides, but yet God that is aboue doth iudge him. Nimrod that greate hunter before the Lorde, fought not so valiantly, and lined not so wickedly, but he had as ignominious an end, & died miserably. And these men that can crepe on the earthe for aduantage, and kisse thy fete to ingrosse commodities, and can horde vp substance in their cofers, that loke so slily, and minse it so cunningly as though the full measure of righteousnes were in them, that will haue the vpper hand in Religion, & be inferiour vnto none in profession: yet can scrape vp as gredely, and oppresse vnchristianly, and deale vnneighbourly, and liue vncharitably, and giue reproche for reproche, as slaunderously, and hate as deadly, and

5 6

The firste thing in our preparacion to prayer, is to be humble and lowly in heart.

The manner of worlings and of hypocrites.

iniurie as ſpitefully, & backbite as malitiouſly, as he that ſæketh to get the greateſt game, and ſtriueſt moſte: ſuch a one is not mæte to come before the Lorde and his annointed, nor to aſke at the hands of God. If he do, I ſay vnto him, he hath his reward. There is another kinde of humilitie, and it is onely in debaſing our ſelues, whereby we become as litle children without pride and hawtineſſe of minde, fit to be receiued vnto the Lorde. Of this humilitie wæ read Math. 18 10. Luke. 18. 14. Iames. 4. 10. For all ſhewe of righteouſneſſe, all manner of vprightneſſe in thy ſelfe muſt be ſecluded, & the grace of the Lorde is that which is ſufficient for vs. If any ſhould preſume by way of ſute to arrogate any thing vnto himſelf that is due vnto the Prince: the ſtate of that man is verie daungerous. But if thou lay not thy infirmities abrode, and vncouer not thy nakednes before the Lord God, when thou entereſt into his ſeate and iudgeſt preſumptuouſly in thine owne eyes, then loke about and beware. For of a trueth, he hath the lawe, and the Scepter, and he hath the ſworde to deſtroy thæ. Remember Dauid his ſupplication vnto the Lord. O thinke vpon thy tender mercie, and louing kindneſſe, for they haue bæne for euer. Remember not the ſinnes of my youth, nor my rebellions, but according to thy kindneſſe remember thou mæ for thy goodnes ſake O Lorde. I thinke Dauid indifferently ſmyteth vs vnto the quicke: and he that ſhall turne him ſelfe to ſæ the manners of our time, will thinke there is ſcarce a God vppon the earth, to ſæ what glorie he ſuffereth in the vngodly men, and to ſæ howe the head of the iuſt is couered with reproches. But as the beautie of the Sunne, till the cloude ouerſhadowe it, and as is the Palme træ, till the froſt nippeth it, & as the bloſſome of the Peache, till the winde alter it: ſo is the beautie of the wicked

Humilitie in all at comming to prayer.

Pſal. 25.

till

til ỹ Lord cõsumeth him. For if God enter into iudgement, what flesh shall bee iustefied in his sight? For euen this confessed Daniel in that hee and other of the Church presented not their supplications before God, for their owne righteousnes: but for his owne mercy sake, foreseeing that wee of Adam, are by nature the Children of death, to what ende shall wee striue with God, whose spirite hath not alwayes striued with vs: For he knew that wee were but flesh, and that vayne were the cogitacions and thoughtes of man from his youth. Then let this bee our first way to prepare our selues to goe to prayer: that wee take vnto vs humilite, and debase our selues before the Lorde. Dan. 9. Gen. 8.

The second kinde of seruice or duety wæ owe, and rightly to come vnto prayer is this: that wee bee not guilty of that in Esay. This people confesseth mæ with their lippes but their hartes are far from mee: Yee that is offender herein, is not fitte to come vnto the Lorde, namely to haue thy body at the Temple, and thy presence at the Alter, and thy harte at holme. Can the Aethiopian be made white? or the cõmer chaunge his course? Can you gather Grapes of Thistles, and Figges of Thornes? Wilt thou fetch Honye out of the Rocke? and the Sunne beames from the duskishnes of the night? or the Cristolet? or the Saphir, out of all quarters of the earth? No more will hæ his glorye from the wicked, nor his loue and fauour from the vngodly, nor ioy and Heauen from the dissembler, nor his Christ and his owne presence will bee shew for euer vnto the Hypocrite. I remember I spake hereof before, yet it is necessary to touch it now: that the iust measure of the man of God may appeare. The state of such as dissemble.

The third thinge, or the preparation and pathway that wæ may haue more assured entrance into praier, is to bæ of a faythfull and vpright conuersation, and to bæ steady in fayth. If wee come vnto a Senate or The perfection of the man of God.

before graue and auncient councellors, wee repose some assuraunce of that wee come for, in their hands, and I knowe if it bee the price of Monye, there is no man but speketh very cõstãtly: Then, if we haue any thing to craue for of the Lord, it behoueth vs to tread our steps aright, to lay the forme of our wordes duelye, and the manner of our spæche that wæ lispe not, and thy thoughtes and cogitacions, that thou wauer not before his Maiesty: For if thy minde be not setled, and thy dealings dispised, and thou thy selfe strengthned, that thou shiuer not: it is in hazard, but that thy whole request perisheth: And to say the truth, how can wee call on him on whom wæ beleeue not? Goe wæ vnto the Mariner and the Seafaring man, and to no ende? or thinke wæ then to bee drowned? Do wæ run vnto the Phisition or wayte wæ for poyson? will the Lawier take his fee for nothinge, or can wæ bow our selues before our God, as if wee were at Beersheba or at Dan, or at the Idolles of Samaria, to retourne agayne without aunswer? then vnhappy truely were our case, but euen for this do we come before ỳ Lord, to wipe away the teares from our eyes, and the burthen from our shoulders, and that hee would accepte our fayth. For hee that beleeueth in him hæ shall not perishe but haue life: And vnto this ende are we called, that we might bee heires of eternall saluation accordinge to hope. Titus. 3. Therfore Iames: hee that prayeth let him pray in fayth, not doubtinge, for hee that wauereth is like vnto the leapinges of the Sea, that is turned and walowed in the winde, and let not that man thinke that he shall haue any thing from the Lorde, that asketh not stedfastly. It was well sayde of the Apostle: Lorde increase our fayth, and agayne helpe or vnbeleefe for it is very hard for flesh and blood to aske so faythfully: but that he wilbe still in a mammoringe: To the end then that wee may appeare be-

Rom. 10.

Luke 7.

Mark. 9.

fore

fore him clothed with rightuousnes, and our garmēts bee spanged with sinseritie and truth: that we may know to pray faythfully, to obey steadely, to trust in him obediently, I will drawe out the Image of a perfecte and vpright Christian, and lay open the tokens and signes of an Infidell. There is, for so I finde in the writers, fiue kindes or maner of fayth, which I doo professe that I haue red also in the booke of God.

1. An Historicall, or Ethnicke like,
2. A deade fayth: that is good for nought:
3. A fayth of miracles: cōmon to the wicked,
4. A temporall fayth: which is but for a time:
5. A iustifiyng fayth: which remayneth euer.

For that the Infidell and the Panim, & the vngodly, do thinke they haue fayth: I haue therfore put in this diuisiō or difference which is in fayth:

AN Historical faith, such a one as is of the Ethnick, when there shalbe no difference made of the Heauenly and the Eternall God, than is of the Infidell, to an Idoll, of a Panime to his counterfet and halowed Saincte, or the Gentil to his Saturne, or the Turke to his Mahomet. And this manner of Religion, it is in all those that be on the face of ẏ earth, for the Heauens declare the glory of God, & the Firmament his handy worke: and very nature shewed to the Heathen that there was one that satte aboue, that spred abroad the face of the Heauens as a coueringe, and called the Sunne at his pleasure, and renued the course of the yeeres: Cleanthes in Seneca cryed out: Duc me summe pater altique dominator poli: & that excellent verse in Peter Martirre borowed of the Poet Homer, can testefie ẏ same: Τοιος γαρ νοος εςιν επιηθονιων ανθρωπων. Οιον επ ημάρ άνησι πατηρ ανθρῶτη θεωντε. Aristotle had Ens entium in his lips: as for any thing els hee knew not. It is a common thing among the nations to confesse a God, as for ought els they know not. Otherwise, as I finde it in Arnobius the Persians would neuer ioyne themselues with their Mothers. Nor they

The Heauēs, & the works of his handes, doo declare there is a God.

Brutishnes in the Gentilies and such as know not God.

of Aegipt and of Athens, with their Sisters. Neither would their Tragedies bee stuffe so full with incestious mariages: They had small cause to boaste so much of Hercules eyther bee that furious and frantick: or els of Aetheus, by an inchauntresse I know not how, or by some one of their wonted lyes, imagined of them to haue bin taken vp to Heauen. This is the ignorance wherwith God often times blindeth the Infidels, for his dispight and contempte of Religion: euen to giue them eyes that they should not see, and eares that they should not heare, and hartes that they should not vnderstand and seeke after the Lorde, as it is come to passe this day. I know that Eusebius

Esay. 6.

misliked the Aegiptians, and thought them vnskilfull iudgers of the Eternall God, that made the Sonne which is at the becke and cõmaundment of the Heighest, to bee the Creator and Workemaister of other Creatures. Had that Diocletianus any feare of God

Diocletian worshipped as a God:

that would bée worshipped as a God: and reuerenced among men, that was him selfe a very man? Epiphanes in Samos, was accustomly honoured, for so sayth Epiphanius: Thermatis the daughter of Amenoph the Sonne of Pharooe (I am assured agaynst the will of Moses) was made a Goddesse for that shee brought vp Moses, wittely it is sayd of Prudentius, in his booke agaynst Simmachius.

Quicquid humus, pelagus, cælum mirabile gignunt.
Id duxere Deos.

The blindenes and hardnes of harte for their incredulite vpon the Gentilles.

For the Phænitians, they knew not the Aegiptians: nor the Aegiptians the Scithians: nor the Scithians the Persians: nor the Persians the Syrians. Pelasgos Ile knew not them of Throitia: nor they the Thebes: nor they the Indians: nor the Indians the Arabians: neither yet knew they the Aepionians: There were diuers in Siria, and diuers in Sylicia, and diuers in Cappadotia: and the Cappadotians knew not the Gods of the Bethinians

thinians, nor they the Romanes, neither the Romanes the Armenians, nor the Armenians vs, nor wee them in Fraunce, nor the French men the Bohemians, nor the Bohemians the Irishe nation, nor that brutishe people God: So that the whole earth was deuided. This same historicall, this Ethnicke beleefe, this heathenish knowledge had so ouerflowen the face of the earth, that verie fewe there were that knewe the Lorde. I make therefore this diuision only, and this separation of vs from them: that God onely in his eternall decree, hath segregated vs from the nations, that wee should be a holie nation, and a royall Priesthood: Not giuing our selues ouer to the lustes of the flesh, and vanities of our mindes, & pleasures of this life (wherein I knowe not what commoditie it is we get) but to keepe our selues from filthines & vncleannes, and to the seruing of the eternall God, which is attained of vs, by a more open declaration of his workes, then to confesse a bare Lord or a bare God. For wee consider where he is, and it is aboue, which is the father of light: we knowe that he made all euen by his worde: the eternall worde the sonne of God: and that nowe he guideth and gouerneth all, for he is the Lord of glorie and of power: all which Paniſme and Gentilisme, coulde neuer teache vs. And of a certeintie, it is and shalbe to the ende of the worlde, that he whome men doe thinke to cal vppon rightly, then, when they consider the Lorde in his workes, and what he is, they are verie farre from him. And this superstition, this ignorance, I would it were not so common as it is among men: the bare Christian profession will not serue vs vnto eternall life: and belche out the name of God so often as thou wilte: and power out the hidd treasuries of thy heart in knowing the Lorde: yet if thy life and demeanor be not according, it is but historical, it is but Ethnick

The end of the election in man, at his calling to be godly, &c.

The Gospell bringeth in all trueth: wipeth away all idolatrie, and all superstition: all blindneſſe & errour, and teacheth vs to knowe God.

like. Remember Lamech, I woulde slaye a man in my might, & a yong man in my strength. If Cain shalbe auenged seuen folde, then Lamech seuentie times seuen fold. This mockerie of the iudgements of God, because he stroke him not presently, and for that he deferred his wrath in Cain, how is it shewen in a bare knowledge of iustice in God? It is ỹ common custom of wicked men, to confesse a kinde of anger and displeasure in God: but they are not terrified or dismaide by his iudgements. So did Abimelech and Picoll his captaine, that coulde not denie but that God was with Abraham, and prospered him in his doings: and therefore made a couenant with the Patriarke, that shoulde continue vnto him and his children for euer. This Philistine, knewe there was a trewe & a iust God that Abraham worshipped: but he & his people would not follow him. The like is in Laban the Aramite, Iacobs kinsman, that regarded that poore Iacob for feare onely, and reported that the God of Iacob and his fathers had appeared to them by night. And giuen him a warning for the life of Iacob and for his soules that were with him, that he should not touch him, but this Sirian he liued neuer the better, or else serued the Lorde the more. But in a bare and onely knowledge that there was the God of Iacob, he is a condemnation to him selfe, that was a moste vile idolater & serued him not. The like is in Saul, at that time he went vnto the Pythonist, & made protestation there, that the Lorde had forsaken him, neither would he answere him by Vrim & Thumim, nor by Prophets: yet neuer did he turne him aright, either else forgat he his filthie wayes, but proceeded to vexe the Lord, & to bring his displeasure vpon him. This may be a note to knowe a right Israelite, if he professe vprightly, liue warily, & acknowledge God sincerely, otherwise, if thou vnfold thy hid cogitatiõs,

Gen. 4

Gen. 21.

Gen. 31.

Wicked men & infidels stroken with feeling of Gods iudgemẽts, though else they know him not, & therein shew, that they deserue death and condemnation.

and

and denounce a bare ſpéch of the Lorde: and that he is readie to puniſhe & to ſtrike, & that thou ought eſt to call vppon him, yet knoweſt not howe & which waye: this intelligẽce of thine, it is but heatheniſh, thy faith it is but hiſtorical: for the diuels they know ther is a God. The ſecond kinde of faith it is that which I call a dead faith, for it bringeth forth no fruit, much like vnto a dead man, yet we ſay he is man, not that he is, but for that he was a man. The image or picture of ony mã, it is called by ẏ name of him that it was made for, although it hath neither life, neither breath, as hath the man. And ſo was the clubbe in the handes of Hercules in the temple of Rome, ſo called frõ ẏ name of him that vſed it, yet neuer ſtroke he therwith. For if he could haue done it, euen Anthonie & Sylla, in all their ſtrength durſt not haue loked on him, who if he had liued, would allways haue hated them. And ſo be ẏ brazẽ bulles that Solomon made, called by an vnproper name, for they neuer roared: and the golden calfe ẏ was ſet vp at Dan by Ieroboam, & at Bethel another they are ſaide to be that which they neuer were: In like maner ſay I, theſe to be faithful mẽ, becauſe they ſæme to haue faith, & yet to be dead, in that for a truth they neuer knew as yet to liue. Theoderet biſhop of Cyrus, bringeth in, in his long diſcourſe of hereſies, one Stromatius Clemens as a witneſſe againſt Prodycus, whoſe profeſſion & life was in thoſe dayes muche talked of, & did onely in name & bare wordes ſhewe it to ẏ church, who permitted that which [illegible] of Chremes in Terence, ẏ doting father Adoleſcentulum Scortari: & he thought it a thing indifferent to vſe other mennes wiues as his owne: which horrible & groſſe hereſie I reherſe, for that when men are dead in ſinne, & ſtande in their own conceits to be reputed as faithfull, it often times falleth out ẏ they be erronious. For what is it for a mã to ſay he doth beleue, & to profeſſe Chriſtianitie,

A deed faith.

1 King. 12.

Theoderet of Cyrus.

Blindnes in the heretiken

stianitie, to be a furtherer of religion (as he supposeth) & yet he walketh in darknes, & liueth verie wickedly. Beléeue mee, it is a common beléefe in ỹ world & I can testifie the same in too great a number, that can tithe minte & Comyn, & let other great & waighty matters alone, & will strain full hardly at a gnat, yet will they swallow vp the huge & monstrous Camyll at their pleasure. Of truth, such dealing is not semely for the professors of trueth: and better it were they neuer knewe the Gospell, then to abuse ỹ Gospel thus. Well, til thy manners be altered, & thy wayes clensed, thy life purged, & euil dealings mended, thy faith wher in thou holdest will not saue thee, it is not aliue it is dead. This faith it shewed it selfe in Achan the sonne of Caran, that in so pure & perfect state of the common wealth, wherein he was, dyed to the flesh, that he might liue vnto the Lorde, & he was an example to his posteritie for euer. Hophni & Phynees that dyed both in one day, surrendred but a small account of their true faith, that iustified them selues before Israel, & yet abused the wemen that came vp to Hierusalem to ỹ purifying: what zeale was that vnto religiõ that was in Ahab, or in Iezabell his wife that strumpet, that made so glorious a shewe vnto Ierusalem of their workes, did they escape the hands of god: Frõ whence came that when Ieroboam stretched out his hands against the Prophet, to haue smitten him, & his hand withered vp: yet that faith he professed may be red of openly. The like zeale is séene this daye in many, content to striue & debate for trifles, but sticke not to oppresse & hinder their brother: not reformable to any order, the waight whereof, if they way it: it is but a shadowe vnto the rest of their wickednesse.

The order in double dealers.

Iosh. 7.

2. Sam. 2.

1. King. 16.

1. King. 13.

This euill life maketh all the pomp and boasting of our common strikers to vanish away.

The Lord will looke downe, I am in doubte vppon the sonnes of men. And if he doo, were it not for Abraham his seruaunt, and for Lot, whome yet we

we haue abiding with vs, for whose sake he spareth vs, should not water be powred downe agayne on the face of the earth, or should not fier come downe from Heauen? The Lorde bee mercifull vnto vs, I say no more: But to folde vp this leafe: with the rest, let vs be assured, ỹ though the Pharisey goe by, & the Leuite, & suffer the poore man that fell into the handes of theeues to ly wounded: The poore Samaritan whose fayth thou doubtest of, shall be more faythfull & more accepted for the peny and the Dyle that he gaue him, then thou ỹ hast great riches & stuffed tresuries: for I say ỹ fayth without workes is deade. Iam. 2.7. & thy workes declare thy fayth. Gal. 5. 6.1. Tim.1. 22. Ph.2.5.

The very wicked are preserued & kepte, for the good mans sake.

Yeare commeth in an other fellow, that will claime some prerogatiue and title to fayth, as wel as he that went beefore: and this is one that hath a miraculous fayth. You may marueyle that seeing there is none now, and the vse also of miracles ceaseth, what ende there is I should make of this doctrine: Not to bee scrupulous and inquisitiue heare, neyther to searche farther then becommeth mee, two causes I set downe that I handle this. The first is, that the holdes and fortresses wheron the Papist groundeth his superstition may more easely be battered. The second, agaynst the Anabaptistes that runne to outwarde and exterior signes, to wonders and reuelatiõs, and leaue the right way which is by fayth. For the wicked and vngodly men do miracles as well as those that be iust and vpright men: of this fayth, there is mention made in the first to the Corinth. To one is giuen the spirite of wisdome, to an other knowledge by the same spirite. To an other the giftes of healing, to an other powre to do great things, to an other Prophesy by the same spirite. Of this doth Crisostom and Theophilact make mention in the 13. of the first to the Cor. Though I speake with the tongues of men and An-

This kinde taketh away the hope that is in Anabap. in papistes: in the inchauntresse & in the vngodly.

Crisostom, & Theophilact vpon this.

gelles, and haue not loue, I am as sounding Brasse, or as a tinkling Cimball, and though I had the gyfte of Prophesy and knew all secrets, and all knowledge, yea if I had all fayth so that I coulde remoue Mountaynes, and yet had no loue, I were nothing. Of this same there is sumthing spokē by Christ in Math. 7.22. Many will say to mee in that day, Lord haue wee not by thy name Prophesied, and by thy name cast out Deuilles, and by thy name done many great workes, then will I protest I neuer knew them, depart from mee you that worke iniquity. In the Lawe it was sayde, that God would sende false Prophettes to try them. And I doubt not but it was an argument of the truth vnto Israell, if signes and wonders weare wrought by them. The which thing I take in hand, for that a number haue faltered in this of late.

And it is an argumēt of the Anabaptists, to alow their diuellish pretences by signes and reuellations: This presumption of truth, weare it to bee grounded heare, it would iustefie that Traytor Iudas: for I doubt not, but ẏ hee also was among the twelue that Christ sent out to preache abroad. Also Cayephas might claime some Priueledge of Propheſing, if it would saue him, for hee knew that it was expedient: one Man should dye for the people. And Balaam was sent for vnto Balack, whose euill pretence is noted after that, because hee layde stumbling Blockes before Israell, and caused them to sinne, and hee both did Prophesie and wrought many miracles, but this is nothing, for God hath promised death vnto the false Prophet. Deut. 18. 20. and 13. 1. which argueth that such shall both cum to try vs: next though they dw wonders, yet they shall not escape his fearse wrath, but perishe for it. No doubt these bee the latter dayes, wherin shall arise false Christes, and false Prophets, and shal shew great signes and woonders: so that if it weare possible, it should

Propheſing, and miracles, and signes, a tryall oftentimes of his people.

should deceyue the very electe: wherfore there is no ground of our fayth vpon these exterior shewes, nor saluation to bee promised for thy miracles sake: For as they at the Possouer receiued to the outward shew, no more then a bare signe of him that should bee crucified: so in like manner those that wrought by miracles and wonders, weare neuer the nearer Heauen by them: for they weare tokens only of their functions. Who can reason that in as much as I am baptized, I am immediatly elected? or receiuing the Sacraments I am therfore to bee assured of my saluation? For as the first is a token of regeneration, which is not tyed to the outwarde Ceremonies: so the seconde it is not necessary, it should haue his effecte, for I may receaue it vnworthely: Then this which I call a fayth of miracles, it is effectuall for a time: and as well is the Lorde glorified in the reprobate, as hee is in his chosen: and all thinges are created by the Lorde, and the wicked for the daye of wrath: Is there any that dare tye the spirite of the Lorde God to any man? are wee not in his handes? and hath hee not made vs? If God will set out his power in the Vessels of dishonor, and make them to bee ready at his commaundement? What shall hee doo vnto those whom hee hath chosen vnto glorye? doo you not finde that Saull was also reckoned amonge the Prophets? and so was Simon Magus amonge the Apostels (I speake of the Samaritans which knewe him not) then wee may bee satisfied in in this: for it is no proofe of our election and of our fayth, because wee can doo miracles. The Papistes that haue erred in that gros Idolatry of transubstantiation, to ratefie their deuises of the reall presence of Christe, haue snatched certeine proofes out of Ciprian in the treatise of the life of Gregory: their first reason is: That in the hand of Gregorius as hee prayed at the Alter, the Sacrament, that is the bread, was turned into

Miracles, they bee but signes, they be no certeyn tokens of lyfe.

Simon magus, esteemed as God, with the Samaritans.

A subtile argument take frō Ciprian.

into a finger: and appeared as fleſh: But how ſtrong an argument is this? For Hildebrand that wrought by inchauntment and got the Biſhoprick, and ſucceeded him many yeres after, might giue his predeceſſor leaue to play one knacke of legerdemayne as well as hee. The ſame Ciprian (thoughe I knowe hee had his error) is witneſſe that ſometime as the Sacrament was miniſtred, there ſtoode in the preſence of the Prieſte a litle Boye: wheron their reaſon is ſtill grounded. Ergo, Chriſte is really in the Sacrament: It was prity ſayde in one place by Malanghton, vpon a frumpe that hee gaue a cauilling Sophiſtar, Baculus ſtat in angulo, ergo non licet ſacerdotibus ducere vxores: and of truth ſo ſay I to this argument. A Reede groweth in the Riuar, I muſt not therfore play to morrowe: For as is of litle Children at the Skales, ſo is the childiſhnes of this reaſon open to vs all? And yet there is a thirde reaſon mixed to that which went before: that when as ỹ bread was thruſt thorow with Penknines, there iſſued out of the hoaſt perfecte blood: therfore they conclude Chriſt is really in the Sacrament. The Enſuſiaſtiſtes that weare often times franticke and madde, they vſed to daunce, and kepte company with Deuilles, and as they reported, were thẽ ſelues turned into Spirites, yet thought they notwithſtanding they had the holy Ghoſt. Ergo ought wee to credit them? Theſe patched coates, I would they weare giuen to ſome other, wee ſtande in no ſuch neede as yet to weare them: I might heape vp a dongehill of ſuch robbiſh if I would, but wee haue to much of that already, I wiſh rather, ỹ they would vnburthen vs of that wee haue: for you lefte of late ſutch bundels therof in out corners, that if prouiſion bee not had and foreſight taken it will before it bee longe infecte vs all: wee are content to leaue this for ſutch as deſire it; and very willinge to learne if that you

The villany of the Pope Hildebrand.

The peeuiſhnes of their reaſon appeareth.

Error is ſhewed by example.

Dregges of popery in papiſtes.

you can affoꝛde vs better ware: as foꝛ this faith of miracles, it is nowe vanished and fled foꝛ feare: the sight of the Gospell did so astonishe them, that they were neuer knowen in Englande since. Peraduenture some idle Monke, oꝛ Launcelet fryer, newely crept out of his Poꝛtesse, hath compiled a greate and huge volume of their saint Geoꝛge on hoꝛsebacke: oꝛ some such petie Canon, thꝛust out a sheete oꝛ two of paper of their Diriges and Trentalles: otherwise they haue occupied and busied them selues in little. Trifling bookes of sluggish idle priestes.

Then let this suffice nowe, foꝛ a testimoniall befoꝛe the Loꝛd: that in no one thing, neither wonder: noꝛ signe, neither miracle, neither toke̅, oꝛ in ought else, is the saluation and life of man put: saue in a liuely, true, and perfect hope by faith, confirmed in our redemption vpon the crosse in the blood of Chꝛist: So that at length, though verie wearie, we haue arriued at a verie pleasant poꝛte: foꝛ one oꝛ two turnes moꝛe ouer passed, wee will lanche no moꝛe into the depth, but quietly take our aboade in this hauen by faith: that can quietly pꝛotect vs, against all the haylestones and tempestes of the diuell. Yet enter wee not in pꝛesently: something there is wee must suffer befoꝛe, least that rashly and in haste, wee mistake the holde whereunto we should bend our sailes, and be thꝛowen out a lofe vnto another. And as is of two rockes, the one whereof will smite vs in sunder if wee light thereon: the other, if we doo dꝛawe to it warily, will saue vs: euen so is it of these that I talke of. The countenaunce of them both is alike foꝛ a season, but happie is hee that can make choice of them: the difference is scene verie easily in that the laste two members which I left vntouched befoꝛe, ar still behinde. Saluatiō only in a liuely faith.

The first of them, is faith foꝛ a time: the seconde is a iustifying faith, and a greate peece of cunninge Faith, wh is for a ti

there is in discerning them: of that faith whiche is for a season and for a while, it is written in Matthew 13. When any man heareth the worde of the kingdome, and vnderstandeth it not: For the euill man commeth and snatcheth away that whiche is sowen in his heart: and it is he which hath receiued ỹ sæde by the wayes side.

The vntowardand vnlearned reason of a popish prelat.

Smith, sometimes a Bishop in England, an impudent Sophister, in his booke he wrote against Peter Martir that good man of God, the verie same that he set out against Melancton and against Luther: he in those of his chippes, which he swept vp together, verie vnconstantly affirmeth: fidem, faith, not to be fiducium, faithfulnes: and inueying sore against such as make that man which would be faithfull, to continue in his faithfulnesse. He racketh that same place of Paule. Ephes. 3. Εν ὡ εχομεν τὴν παῤῥησιαν, καὶ τὴν προσαγωγὴν ἐν πεποιθήσει διὰ τ῀ πίστεως αὐτ῀: That we haue boldnesse and entraunce, with confidence by faith in him. What is it can bee vttered in plainer sorte? In Christe wee be encouraged to loke vp to heauen, that durst not before cast our eyes vppon the Lorde. We haue a passage to his kingdom, the gates whereof are nowe more largely opened then before: wee haue a confidence, otherwise wee might be swalowed vp of death and hell, and wee should be tossed, as the wanes of the water. Lastly, it is a faith in Christe: wherein is excluded the abilitie of man, then wee must atteine by grace in faith, which is the onely gifte of God: so that it is an Iron taken out of the fire, and from the smythes forge, to separarate faith from faithfulnesse: it neuer came out of the furnace of the Lorde.

The true sight of the faithful man

To be faithful for a time & to reuolt, is a signe of reprobation, how euer we cloak it.

Then this, whereof I speake, the faith of man, which is for a time, it is a signe of reprobation: For he that putteth his hand to the plough, and knewe the

worde,

worde, and runneth backe: happie had he beene, had he neuer knowen it. Who runneth his race, & getteth the game? what Champion retireth before he hath gotte the field? Who iourneyeth, and then repenteth, before his appointed day? Doth the worlde mislike effeminate and sluggish men? And will the Lord be pleased with vnconstant & wauering hearts? I neuer liked him, whose amitie was feruent for a day, and altered againe with a blast. Neither hath my soule loued the man, that could so valiantly rattle out the threatnings of God, and when anguishe and persecution assaulteth him, kept silence. The earth hath spewed out the vnsauourie cockle, that hath vpon it a Sommer garment, and dareth not shewe his head in Winter. And God hath left of the Ethnikes, and of the nations, as prickes and thornes in our sides to trye vs: and we be not of his building, if we stand not as stiffe in tribulation and sorrowe, as if we would in time of peace. Our late dayes are a witnesse hereof, when it pleased God to trye his good Golde, and suffered the Copper and baser mettall against the day of wrath. And he neuer commended the Israelites, in that they forsoke his law & his word, but he scourged them grieuously to reclaime them. In that peace and securitie, the like whereof was neuer seene on earth, as was giuen by God in the dayes of Solomon. What aduantage was it, though they built so glorious a temple, and went afterwarde a whoring to their idols? Iehosophat was in great perill of his life, for waaging battaile with an vniust man, and had not the Lorde hearde him he had dyed: It is my note vppon this, that thou be all alike, and that thou wauer not: for if he would haue stroken a iust man for that he stumbled: what shall be come of that man, that lyeth groueling in sinne?

Time trieth, and persecution iudgeth of the good golde: and then shall the drosse be knowen.

poperie, that was once in England.

1. King. 22.

Iehu began a good course, & happie were his dayes,

and bleſſed were his yeares, for doing the meſſage of God ſo duely: but if then, when he had put downe the houſe of Ahab: and ſuffered Baal to be woorſhipped no more in Iſrael, and had molten the golden Calues, he had then alſo left ỳ ſinnes of Ieroboam which cauſed Iſrael to tranſgreſſe the will of God: his ſeate, it had bæne eſtabliſhed: and his throne ſet vp among the tribes for euer. Ioſiah his zeale at the firſt, his repairing of the temple, his altering of religion, the good wayes wherein he went, were no cauſe to kæpe the hand of God from him, when he went vp againſt Pharoath Necoth to Megiddo to fight, and conſulted not with the Lorde? I like not that of Ieptath, to come faire and ſoftly, and to ſtay ſo cowardly: for I wiſhe that he had knowen as well, what God woulde haue required when he came home with victorie: as he did ſearch out before when he went againſt the Ammonites: then let him that wilbe the true woorſhipper of God, ſæke as well what is profitable to morrowe for him, as that which is expedient to day. I confeſſe, (ỳ ſorrie I am, that I muſt ſo often ſhewe my ſelfe an enimie vnto him: but thus it is, I hate him to the death) that I haue nothing to doo with the hollowe hearted Goſpeller, or with his looſeneſſe of life. I ſæke that man that continueth, and endureth to the ende. And as for their enuie, it is not that I care for: ſuche fainte harted fellowes may eaſily be blowen awaye: a ſtroke or two, though it bee of ſmall force, it will diſmay them.

2. King. 10.

2. King. 23.

Iudg. 11.

There is falſhod and wickednes, euen in thoſe that profeſſe the Goſpell. Eph. 6.

To them I ſay whom God hath bleſſed in his ſpirit to beare his liuery, and to cary his markes in their foreheads: that are able to ſuffer perſecution, and will not for a time: but come there life, or come there death ſtande corragiouſly to the battayle: To thoſe I giue a more warlike attire, and I charge them that in ſuch extremity they bee appatrelled thus. Let their loynes

loynes be gyrt with trueth. Let their Brestplate bee of rightuousnes: let their fete be shod with the Gospell of peace: let them take to help them the Sheld of fayth: let them put on their heads the Helmet of saluation: let them take to fight withall, the Sworde of the Spirit: and the God of Peace and glory, he shall keepe them from all the fiery dartes of Sathan.

These weapons, shewe not thy manlynes, but godlynes:

Thus albeit in a wearisome manner, wee haue escaped and come to lande: I doubt not but well defended for a longe space, and so well furnished, as the Diuell, the worlde, and the flesh shall neuer moue vs: My councell is, seing our enemies bee ouerthrowne, and wee at rest: that wee doo as they at Thebes did: that come winde or come weather, come danger come perrill, we bee found in the top of the Towre watchinge. Otherwise there is that bee ready enough to reskewe the pray: and our enemy the Diuell he hath a band of men in a readines, alwayes to assault vs. And he layeth as great sege, as any Captayn of them all that fighteth on the earth for his trāsitory affaires: the espetiall marke which he aymeth at, is it that now I haue in hand, the fayth of man: and it is the fifth and the last thinge in my deuision that I noted: I put it in the laste garrison of my men, beecause if all fayle, if life, if Glorye, if this worlde, yet haue wee one behinde that is able to reskew vs: and this fayth whereby wee are iustified, it doth not stay on it selfe, neyther can wee haue hope of recouery if wee fayle at any time, but frō that sure and vnmouable fortres where it is shrowded: and this holde it is the Lorde. For man is weake and feble, & our fathers that went before, they staggared euen in their faith, and fel from the Lorde, and so had continued vnto the ende, if the Lorde had not helped them, for this cause God hath allotted vnto vs to our vse, very stronge Inginnes, that will rowse out our enemyes and shiuer them to mor-

Readines in praying, steadines in perseuering, and watchfulnes, in thy dealings: bee trew tokens of iustefiyng fayth.

selles, if they come neare vs. These bée in number thrée. The first is hope: the second is stedfastnes: the thirde is the spirite: These bée they that fight for vs, and maintayne our right, and shall keepe vs and our fayth that it wauer not. This sure and stedfast hope I put it in the forefront of this battayle, because it leadeth vs by hand (as it were) vnto the Lord, and maketh vs certeyne, that hee can and will fight for vs. And this hope it was in the blinde man that cryed out, Iesus thou Sunne of Dauid haue mercy on mee. I cut not in peeces these two, fayth and hope, if they bée in the godly: yet I seauer the one from the other, after a sorte, for I know that hee which hopeth, is in a good entraunce vnto fayth: For the certenty of the seconde: it is the establishinge of the first: and thoughe they bee called as beeinge one fayth. Luk. 18. 24. yet it is in a diuers respecte: For the hope that is in man, it is the Page, and Seruetar and the very wayter vpon fayth: giuinge attendaunce theron. Fayth, it is Lady and gouernesse to the other: it spinneth vp the Thrid, and so much as it wanteth, it addeth vnto it. It becommeth all of vs to say, Lord wee beleeue, helpe our vnbeleefe. For I can determine no otherwise of that in Naman the Syrian, when hee went away angry from the Prophet. Is there no waters in Damascus, Abanar and Parpar, as good as those that bee about Samaria? Yet with what manner of hope, hee washed him in Iordayne, I leaue to others. To discourse at large hereof, it is fitter for him, that will guide a great Nauy in the wide Ocean Sea, then for a man that is contente to rule a small Galley in the Riuar: such therfore as loke for larger discourses, I refer them to sutch as take in hand greater volumes. I giue but shorte lessons, and haue consideration of the memoryes of them I spake vnto: but it foloweth.

Three things to bee required in a iustefying fayth.

A man hopeth, that beleeueth not: but hee that hath fayth, hath assured hope.

A sight and vew of hope, before wee come to fayth

To

To the fayth which inſtructeth, there goeth hope: to this hope I haue annexed aſſuraunce, and the ſpirite of God knitteth them togeather: what is it if a man cry Lorde, Lorde, and then he doth heare him: when hée hath that hée loked for, and enioyeth that hée wiſhed for, hee ſhall then reuolte and repente him of the truth hee ſtoode in? Theſe Weathercocks, they are good for nothinge but to ſtand in the ayre: for if a tempeſt do come, and a ſhowre fall, it tottereth againe and houereth as at the firſt: whoſe picture I remẽber I once ſaw in the diſcription of Bifrons Ianus, which ſtoode in the Temple of Rome, and had two faces for both eares, and theſe men they haue two tongues for bothe times. God weede out ſutch vnprofitable Nettels, if ſo it pleaſe him: for they can tingle nowe and then, and peraduenture bliſtar the hands of a few refreſhe as yet the ſimple ſoule they will not. Well, theſe haue the rewarde: and becauſe they are luke warme neyther whot nor colde, God hath promiſed to ſpue them forth. This man that I ſéeke for, that hath learned to know the Lorde Chriſte, and ſeaſoned his ſpæch with ſalte, and wayted for the Bridegroms comming: Hée is of another manner of harte, and of an an other Spirite: and vexations and troubles, and anguiſhe of minde, and care and the worlde, and the aſſaultes of Sathan, they can neuer remooue him. Dauid ſtayeth not: Ionathas ſléepeth not: Daniell trifleleth not: Eſdras is not diſmayde: Iudith diſcomforted: Mardochæus altered: but they ſtand in the Lorde corragiouſly. The Martirdome of Antonius moued him not: the death of Sabinas turned him not: ỹ ſlaughter of Germanus withdrewe him not: Wée muſt bee whipped and drowned with Theodotia: content to ſuffer and dig in minde pittes with Siluanus: to be burned with Domininus: to haue our ſides launched with ſharpe Raſars as Pamphylus: For our life, it is as the

A true and infallable ſigne of fayth.

Starters from the truth.

Examples of the true iuſtefiyng fayth by this from Chriſte.

the life of Latimar: our faith as the faith of Ridley: our ende, as the end of Cranmar: our wayes as the wayes of Death for the Lordes sake, for blessed is that man continueth to the ende, and hee it is that shal bee saued.

The Spirit, that is guide and leader of all such as feare the Lorde.

The thirde and last helpe wherto wee trust: that holdeth vs, that raiseth vs, that renueth vs, ỳ strength neth vs, it is the spirite. This is he that finisheth and endeth all: hast ỳ wisdome? hast thou knowledge? hast ỳ giftes of Prophesie, of tongues, of discerning, of beelæuing, of fayth? It is not thyne, the spirite of God is hee that gaue it. This is a harde thinge for man to disgest: who when hee inioyeth and possesseth all, whē hee is the ruler and Maister vpon earth, when hee bideth, hee commaundeth, hee buildeth, hee altereth, hee gathereth, hee inritcheth, yet all that hee hath, it is layed in the dust, and caryed with him to the Graue: hee himselfe also at the will of the Lorde. This I speake, to suppresse the insolency of man, that beeinge heare in life, doth liue in death, and can not come to dwell with Christe, vnleast the spirite of God directe him. Then in that fayth, wherby we be fully iustefied, our hope it is made perfect, our perfection remaineth to the ende: our ende is directed by the spirite: so that this is the some of all that I haue spoken that we staye and bee reared vp, and dye and liue, and in the Lorde. The way and the meane I haue set downe, the order to come vnto it, the rules and ordinaunces wee should keepe in it. It remayneth lastly, to praye vnto our Lorde Jesus Christ the Sunne of God, to inflame and guide vs by his spirite, that wee fall not.

The spirite is only retayned by prayer.

For I acknowledge my selfe a professed enemye agaynst that of the Papistes, and the exclamation they make, of good workes: Otherwise Moses could haue come to the Lorde, and haue knowne the God of Iacob by him selfe, God needed not to haue called: but as one mightely preserued by the daughter of Pharoath,

that

that founde him wrapped in swaddling cloutes in a basket of flagges, sheweth vnto me, that God had some greate message for him to doe, that kepte him so mightily in the time of death. It is said I think, that God had respect vnto Abell, and that he cared not for the offering of Cain: good workes are left out here, we must rise somewhat farther from them.

Abraham beléeued, and it was counted vnto him for righteousnes: to whome appertaineth the gifte of beléefe but vnto God? to whome are wee comptable? who is it that layeth not sinne vnto our charge, who accepteth of our life & conuersation but God? who onely is righteous? who onely iust? who onely pure? who onely faithfull? but onely one Lorde? Then, who giueth the same grace? the same life? the same giftes? but the same Christ? Nowe finde out the merites and woorkes in man. I might be long in this discourse, of the Patriarkes, of the prophets, of all the elect of the Lorde, in due time called and brought home to serue him. But there is no wrestling and strife nowe, then when wee ioyne hande to hande, and cupple our selues to the barre to trye it: then shalbe séene who it is that hath this priuiledge. Onely remaineth, that whereas I haue set downe, that wee haue néede of prayer, and that wée must praye: to hang you no longer in suspence thereof: séeing I haue defined what it is, and howe to vse your selues, mannerly in ỹ presence of so high and greate a Lorde: and that you ought not to doubte of the fourme and manner thereof. Gen. 4. A reason that we are not iustified by good workes.

There is yet left you behinde to learne, that this prayer being done & finished by faith, many greate & singular commodities do come by it: and as out of ỹ water broke, diuers vessels be filled with one water, & the same very good: so of one faith be many perfectly & spiritually fed, & yet the same do bring but one life. The profite and commoditie that we haue by faith.

For the spirite of God which worketh to the best, in those that be his, hath giuen an assuraunce to the childryn of obedience: of the life, and of the hidden treasuries that bee laide vp for the righteous, vntill the daye of reuealing: and for that cause to encourage vs in the voyage that we haue to goe, God hath confirmed our weakenesse with certeine promises, that we may in all our dealings stande the better. Yet till he bring the same to passe, he hath layde before vs that whiche is requisite to be done of our partes. This, when by his grace it is finished, hee will make a consummation and perfection of his blessednesse, and wee shall obtaine that which we prayed for by faith in Christe. Our duetie is firste of all to consider, that the faith whiche wee haue (for I knowe that there is none, but they wilbe accounted as faithfull) consisteth chiefly of these three thinges. First, that there is but one fayth. Secondly, that it is the gifte of God. Thirdly, that it commeth by hearing. For that man that wilbe iustified, must bee iustified through these. That there is but one faith, Paull verie notably hath described to vs in the fourth to the Ephesians. There is one Lorde, one faith, one Baptisme, one God and father of all, which is aboue all, and through all, and in you al. And as on earth there is one onely ayre that fostereth vs: so is there onely one faith in Christ that saueth vs.

Without grace, without the operation and working of the Lorde, wee fall to the ground.

Our faith hath adioyned to the knowlege therof, three thinges.

The seconde thing is: that this faith is the gifte of God. Math. 11.27. Luke. 17.22. Iohn. 6 44. Act. 15.8. The reason hereof is this: Wee are by nature the children of death, wherein then can we be saued but in Christ? and Christ, he hath giuen vs a meane, & it is faith: and faith bringeth life, so that if wee had faith by nature, wee were the children of God and of life by nature. But this is otherwise: for as by one man came in death: so by one man came in life.

And

And as the firſt Adam was made a liuing ſoule: ſo is the ſecond Adam made a quickening Spirite: that where as before, we were made children of wrathe and death. Nowe wee are in Chriſte created a new, and faſhioned another lumpe, and made comlyer and better, then before we were. Alſo the wall is broken downe betwixt him and vs, and wee haue free paſſage to him by faith: and this faith it is giuen vs, for it is the gifte of God.

The thirde propertie required in this our faith: was that it ſhould come by hearing, Rom. 10.17. The occaſion hereof I take to be, that a difference might appeare of the righteous, & of the vnrighteous man. For, as euery one is readieſt in hearing, ſo ſhoulde he be perfecteſt in his liuing. Yet, this is not as the light in the Sunne, that can not be altered: for our worldlings in theſe dayes are at Sermons with the firſt, but in life the filthieſt. The proofe thereof, it will ſhewe it ſelf, if it were lawfull to touche the behauiour of priuate men, which offence as I thinke it not expedient to bee giuen in the churche: ſo if it were euer lawfull, I ſuppoſe it to be nowe: wherein a number be redier to flye to Layis with them of the tribe of Dan, to be a father and Prieſte to Images: then quietly to ſtaye at home, or do any good in Siloe. Their earerings and their iewels, they are too baſe to ſerue their Mahomet in their chambers, and to garniſh vp their altars: but zeale that they haue to the houſe of God and his worde: The graine of muſtarde ſeede ſpoken of in Matthew, and leſſe (if leſſe there may bee) will preſſe it downe with heaped vp meaſure.

A good token of a true Iſraelite, to be a hearer of the worde: and is alſo verie often a couering for the wicked, to cloak him withall.

papiſtes, runners abroade and greate ſeekers after Bulles, and pardons: no followers & ſeekers of the worde of God.

The Lorde graunt, that if time ſerued, there bee not ſpyes among vs, to waye out the ritches of Hieruſalem by waygbt: nor ſeruauntes in our owne palaces, readie bent to ſaye Ahimelech and the Prieſts

of God: For that they of mount Ephraim, and the inhabitaunts of Gilgall, be so graceleſſe in their dealings. Theſe Aſarites, howe beginne they euen nowe to kicke againſt vs? Haue they not ſerued Baall, before our faces of late? of a trueth it will fall out, that as they haue bene ſufficient thornes and prickes in our ſides vntill this daye: ſo to paye vs that they owe vs, and to fill our meaſures to the brimme, if euer Abimelech do get vp, we ſhall finde it to late to flye vnto Sichem to ſaue vs. Theſe dayes of ſorrowe the Lorde kepe from vs, and giue them of his ſpirite, to acknowledge the true light: that the faith whereon they vaunt ſo mutch, may appeare as the day: and that olde Cankar, ſo growen in their ſides, and now rotten for lacke of launching, may growe to whole and perfect fleſhe: or that hee would ſende a ſharpe razour to ranſack it.

Sapiyes that looke for a day.

But as for theſe men, I leaue them to the Lorde, & I returne thither from whence I came: to take my laſte farewell of my young Scholliers, to whome I haue directed all this ſpeeche: And I wiſhe them in time to knowe the Lord. And that the rottennelle & putrifaction that is together drawn into their hearts, that they ſwallowed vp from their cradels, might be layd aſide in their youth, & they growe vp of them ſelues into a more lively body. For I knowe, though you bee accuſtomed to praye: yet, that your tender yeares be not able to carry with them that diſcretion and naturall attendaunce, moſte commonly in ſuche as be of greater ſtature, & more dayes. Learne in thy youth then, & ſeeke to bringe that deſire thou haſte to praier, vnto his ful perfection: as for this ſhorte leſſon I do giue thee, it is an other manner of one, thē as yet thou haſt learned: and thy readines of wit, thy tender age, thy prime and flowre wherin thou arte, it wilbe an ayde and helpe vnto thy memorye. Neyther will

An exhortation to thoſe yong ſcholars, to whō this ſame was writen.

I

I exact so straight and narrow kinde of life, as others do: for I leaue a liberty to the freshnes of thy youth, as meete and conuenient times to sporte thee with. Thy pastime alone let it bee honest myrth, as becommeth a seruaunt and Scholler of Christe: I permit thee not to seeke out any holes and corners to pray in: and let not the euill example of those that bee aged, alter and breake the right course, thou shouldest take in thy youth.

I giue thee a charge for the Sabboth daye: and that thou seuer not thy selfe from the congregation, neyther cut his Churche into peeces: whereof thou art also one. For I would that thou knew, that the ende wherfore you are called into the Church of God, is to vnderstand that your redemption is layd vp in Christe: and your life perfited in his blood, a token and signe wherof you receiued, when as you promised vnto the Lord, to bee holy and perfecte and vnspotted vnto him: so that there is no time giuen you to contend for trifles: neyther may you contend about Baptisme, or doubt of the fauour of God, or distrust the Lorde, seeing hee is a God of righteousnes: And if our manner of order trouble thee, or our custome hinder thee, that wee vse at Baptisme, I shewe thee that it is indifferente: what matter is it if thou come vnto the Funt, there receauest tokens of grace? It is better & more laudable then if thou diddest take it at a Bason, or out of a Pot, or powred out thorow any ther vessels: for they all bee prophaned worse by wicked and prophane men, that washe and handle them, then is this: vsed of Papistes in time of Popery. For these are abused now: the Funt hath bin clensed many a tyme since, and is put vnto a good vse: Thinke not mutch to forsake the Diuell for hee is a wicked Spirite, and enemy to mankinde: or to denounce his workes, for they bee euill & vngodly: nor the Pomps

As God hath made vs: so will hee bee honored for vs:

Comlynes is commended by Paull: els euery man will haue his custome, the shall there be no order.

and vanities of this worlde, for they fade and vanishe togeather: and if thou conceaue an euill opinion of the Minister, yet do not thou the duety of a Minister, and let not the examples of other men moue thee, for it is vngodly and agaynst the word of the Lord: But see that thou walke vprightly, in sincerite and integrytee of harte. When thou commest to greater grothe, and art able first to pray: then aright: nexte to God: when thou art instructed in the manner and forme of prayer, & then vnderstandest that it is to bee done, in pure and perfecte fayth without swaruinge, and art able to iudge a true Christian by the Badge, and Colisen hee weareth: Which is a good and vpright conuersation grounded vpon assured hope: take no thought my Childe, neyther thinke that thou arte farre from Christe: and bee thou perswaded that hee knoweth thee: For then I will bring thee to his Table, and thou shalt eate and drinke with him: and I will giue thee assurance of that fayth thou hast, neyther shalte thou bee any more a straunger or forayner, but a partaker of his body & of his blood: wherby thou art washed and clensed from sin: on whom thou fedest spiritually, in that liuely fayth which I haue taught. But take you hede my litle ones, that you do not trouble your selues with vanityes, for that you haue not learned of mee: neyther vexe your mindes with vntimely questions which bee not for your yeares, leaue them to others: I charge thee that thou make no difference of standinge, if thou come thyther: neyther yet necessity in kneeling to know God: nor Religion insitting to serue the Lorde. Presume not to bee a Iudger of thy Brother at his Table: rake not vp olde offences, & remember not the iniquities done in his youth: thinke that God hath forgotten them, and know they are wiped away, by assured repentaunce, in the blood of Christ: The wicked man shall beare his

This dealing and dalying, precisenes yet wickednes in greater matters: is abhominable

These and such like, bee common with vs.

his owne ſinne, and the vngodly his owne tranſgreſſions, therfore flye not from the Table of the Lorde for the iniquity of thy Brother: My litle one, learne in time, and ſuffer not age to incrotch with ſtealinge ſteppes before thou know the Lorde:

More amendment, and les iudgement of others: is good.

For if I giue thee Breade, and Wine, as giuen vnto euery one priuately, to put him in minde of the receipte therof: If I bid thee take the Breade in a remembraunce of his body, that was giuen for thee, and the Wine in a remembraunce of his blod was shed for thee: it is all one vnto vs, as if Brother ſhould drinke vnto Brother, and the effecte therof alike: If I ſhall vſe a certaine and definite order in my prayer, to the ende, there may bee no confuſion in the Church: it is better my Sunne, then if euery man pray ſeuerally, and then there ſhalbe ſmall agreement or cõſent amonge vs: But I ſee that euery one of you hath his appoynted manner: and it is not good in the Church of God, for there muſt (bee as it weare) one body, ioyned together by one voice, vttering all of vs (as of one ſpeeche, one prayer vnto our God: As for the Garments that wee weare, they detract nothing from the godnes of the Lorde: and make a conſcience in thy life, that God may proſper thy dayes and bleſſe thy youth, and giue thee a perfecte knowledge in thy age, and directe thee in a holy and pure converſation in the ſight of men. Put not religion in trifles: and if at the Table of the Lorde, I ſtand North or South: it is alike, as if I turned Eaſte or Weſt vnto the Lord: For he is in all quarters of the earth: As for the ſtate wherin thou art, doubt thou not therof: & let no man delude thee in any thing: For thy Baptiſme, at what time ſoeuer it was: whether in ignorance, or in the brightneſſe of the Goſpell: whether by a man, or by a woman: or by the good, or by the euill: or by the Chriſtian, or by the Panime (though none of them all

All order contempned with vs.

Obedience is ſuperſtition, where wiſdõ is wantinge.

all bee allowed of mee) yet if it happen so: God, hee is not tyed to the good or to the bad, to the water or to the signe, but those whom hee accepteth will hee call into his Churche: Put not the ground of thy fayth in any thinge that is vnseemely: and thinke not those which bee thy suertyes shal answere for thee or for thy deeds: For when they haue brought thee out of fier and water, and set thee vpon thy feete, and trayned thee vp in good nurture: and tought thee the wayes of the Lord, and thou of thy selfe come vnto full grothe, my Childe thinke not thou art tyed vnto them, or yet that their life is fastned vnto thine: For thy sinne it is vpon thy owne heade, and God will roote out the heary scalpe of such a one as transgresseth his Lawes: doubt not of this, whither thou oughtest to forsake the Diuell and all his woorkes or no: but vnderstande at the beginning: and know that God loueth righteousnes and hateth iniquity: and thy conuersation let it not bee in the woorkes of the flesh: Murther, adultery, incest, fornication, theste, bribary, extorcion, vsury, robbing thy neighboure, nor in poysoning, nor in deceyt, nor in racking of the poore, nor in grudging, nor in enuy, nor debate, nor striuing, nor in concupiscence, nor in the wayes and sweeteneste of this life. For these, and such like bee the woorkes of the Diuell, and thou muste vowe, and promise to forsake him and all his woorkes and come to God: For God loueth the willinge soule, and the minde, that is ready to obay him is acceptable in his sight. It is a grosse error my Children to say that you only are the Church of God: and forget this, and learne of mee. There is on earth but one true Church, and one head wee haue, and one espoused therunto in one Christe: and euery man is or ought to bee a member of the same, not euery man one Church. For as on earth wee confesse that there is aboue vs but one Lord, & one Kinge: so in Heauen there

Signes are to ken, no necessary assurances of our saluatiō.

Hee that forsaketh not the works is the Seruaunt of the Diuell: and hee hath no portion in Christe.

Wee are of the Church euery man is not the Church.

there is but one Lorde, one God, one Christe, of whō wæ be members, knit, united, and cōpeled together, to haue our dwellinge in the heauens. Let this then passe, and vnderstande that our mantion and abiding place is aboue: and though we be in sundry countries here on earth: yet wee professe one faith, one trueth, one hope, all which be the true tokens ȳ we agræ together in one churche. So then, wee bee members one of another, and not euery one, one anothers head: and wee be parteners and fellows in one and the same churche, not euery one the seueral head of the true churche: Wherefore instructed fully in this, knowe that it is expedient, as you are all of one bodie, and ioynts, and members of one head: so to frame and fashion you here in this worlde, that you loue and agræ in one: as also, that you make profession and promise in open dealinges that you bæ at agræment, and condescende together in one congregation: for it is abhominable and learne it bæfore crokednesse and wearinesse incrotche: that any one for priuate gaine, shall cloake and couer the inward affections: or shewe him selfe by outwarde gesture and dæde, to be another manner of man then he is in minde and heart: for it is good that there bæ no doubleneſſe, no hypocrisie, no open shewe and profession in any thing, whiche notwithstanding thou shalt mislike in priuate assemblies, or shewe thy selfe an aduersarie before men, that liking and good report may be taken: yet in thy soule, and in thy heart shalt be another man.

In speaking, dissembling: in brotherhood, falsehood: in thy actions, nought else but factions: they be tokens of impietie, no Christianitie

Thus, if thou bæ affectioned, God shall blesse thæ in thy dealing, and prosper thæ in that thou goest about: and he will giue thæ honour in thine age, and glorie will followe thæ to the graue. Then, if the Lorde do visite thæ and thinke on thæ in his mercy: & in his fauour giue vnto thæ a comforter, which

is flesshe of thy flesshe, and bone of thy bone: and thou acknowledging his benefite, and confessing his reuarde, wilte shewe the obeysance and duetie to him. Then couple thy selfe to the order of the churche: and disdaine not to be ordered by gouernement. Thy marriage, it is as lawfull and acceptable vnto God, as well in the body and middest of the church, as if it were celebrated, or solemnized at the table of the Lorde. Stande not so mutche vppon the vse of the ring, which is a signe onely of the ioyning, and a pawne of your trothe plighted eche to other: & hath neither force to saluation, or any religion that is the more beautified by it: but is a bare order & custome in the churche. Let no man persuade thee that any euil or accursed dealing, any wicked or vngodly mans life is to be kept close, and secreate, or hidden from the worlde, if thou knowe it, for feare the Gospell should be slaundered: It is abhomination to ỹ Lord, he will disclose it. See vnto thy selfe, and loke narrowly to thy steppes, and examine thy wayes: take not an othe falsly, neither bring thou destruction to thine owne soule: for the credite and the honor thou maist purchase to the wicked man. For the portion of him that vseth periurie is death: and the lying soule heapeth vp wrath, and a peruerse man is destruction: and happie is that man whose vprightnes is not intangled nor snared with the wicked. Laste of all, my litrie babes, for a number are euen nowe to bee taken: and it is good to vse the benefite of the yeare, and opportunitie of the seasonable weather we haue: otherwise, a great sort of you, be so farre growen, that if moderation be not had, we shall neuer bende you. For this cause learne in time: and presume to iudge no man in his dealing. Thinke Christianly of all: condempne none. Seclude not the infidell from Christe, but leaue a hope till the last gaspe

The conceipt of Magistracy: is the only token of one that is careleſſe.

Fillinge so grosely: and cauilling, so dispightfully is a small token of Christianytie.

If errors bee not taken in time: they will neuer be feared or weeded out till death.

gaspe. As for Christians (and vs all that ought to be of one churche) let charitie rule thee, & brotherhod moue thee, and the same profession (of which wee be all) continually guide thee: enter rashly into iudgement with none. As for the wicked, let him be wicked still: and for the vngodly, let him wallawe in vngodlinesse. The Lorde will recompence him at his appearing: he hath giuen thee no authoritie to reuenge it.

Al iudgment is to bee deferred to the Lorde: but no authority is giuen to mã.

And nowe that I haue brought you (as I take it) out of ignorannce, and layde before you the way to goe in, receiue at my handes a fewe wordes: lappe them vp in thy breast, and hide them in the secrete closet of thine hearte: for they be as the Balme, and as precious as the oyntment, and they will bring ioye and pleasure in the ende if thou keepe them. Marke therefore, and vnderstande what it is that I teache.

First, I open vnto thee my faith: and I giue vnto thee, the assured colisen of a Christian: and it is this. Learne to praye: for it is necessarie and conuenient to all flesh. Knowe what prayer is, and vse it rightly. Understande the manner & order howe to pray: vse not the fonde custome of the nations: settle thy selfe, and prepare thee as vnto the battaile: so to bee strongly armed against temptations. First, knowe our fathers did it: then the expresse woorde of God commaundeth it: that our necessitie willeth it: that our danger and perill wherein wee bee requireth it: that our deliuerance from the Lorde, otherwise helpelesse compelleth it: that our enimie the diuell & Satanas, dayly assaying vs, doth driue vs to it. In thy prayer, flye Hipocrisie: come humbly and lowly to the Lorde: put away hollownesse and loseneſſe of heart from thee. Be thou in assurance, and fixed in hope. Aske not at his handes what pleaseth thee: and

A general repetition of things contayned in this Booke.

let not thy prayers be vnsemely for his maiestie. Faile not herein: neither stay thou, but persuere and continue in thy prayer. And nowe take an assurance of thy faith: laye holde in time, and leaue not the hope that thou hast in the Lorde. Renounce all Gentilisme: Giue no credite to sighes and wonders: be not dead in thy life: shewe thy faith by thy deedes. Let it not be for a time: neyther continue in faith for a season, but be stedfast: confessing and acknowledging, that the faith which iustifieth thee, is brought from hope vnto assurance, and guided by the spirite that directeth thee. Understande that there is but one faith, as there is one God: that it is the gift of the Lorde: and that it commeth by hearing the worde, and by preaching. Thus when thou arte armed, knowe that thy redemption is wrought: thy full satisfaction is ended, thou thy selfe art made a newe creature, and taken into the sheepfolde of the Lorde: and incourage thee the more in thy harde and wearisome iourney: take with thee the commoditie, and fruite whiche thou reapest: and gather it vp as the clusters of grapes in the harueste: or as the Oliue and the Sinamend in the Summer: for the sweate of thy browes, and the labour of thy handes, and the ende of thy trauaile, and of thy paine, shall bee this. Firste, thy sinnes are forgiuen thee: for hee that beleeueth, shall not perish, but haue euerlasting life. Matthew 9.2 Luke.7.50. Actes. 10.43. I suppose it to be spoken of Christe to this ende. That man borne of a woman, and hauing but a short time to liue: being full of miserie, might knowe him selfe to bee worse then the creatures that perish, if he had not a meane and waye to saue him: so that by faith, wee are no more dead to the flesh, but quickened to the Lorde Christ, and thy sinnes be washed, thy corruption purified, thy vncleanneste cleansed, thy

All our trauaile in this life, all our paine, it is made ioy & pleasure vnto vs, in Christ.

thy darkneſſe lightened, thou thy ſelfe by fayth ſaued.

The ſecond benefite that commeth to you my Chil-dren by this doctrine, I haue taught you, is, that wee are the Children of God. Iohn.1.12. Galat.3.26. The greateſt glory in this lyfe, that the prowde and ſtately man doth thinke vpon, is honor heare on earth and ſuperiority with the higheſt, and heire to him that is greateſt, and familiaritie with ſtately Lordes and Lordlike ſtates: but the Children of obedyence they leaue the tranſitorye worlde, they mount vp into the Skye, they pearce the Heauen, and dwell with the Lorde of Lordes: and bee heires and Sunnes vnto him.

The thirde commodity you ſhall finde hereby, is this, that Chriſte dwelleth in vs. Eph.3.12. and that you be made Temples of God, & habitations of the ho-ly Ghoſt: whom wee haue receyued from the Lorde. Iohn.14.17. Rom.5.5. and 8.9. 2.Cor.1.22. and 5.5. and 6.16. Gal.3.2. Ephe. 2.22. This alſo taketh away the righteouſnes of ſuch, as walke not after the the ſpirite but after the fleſh, that quenche the graces giuen vnto them, and blinded with the ſpirite of erro-r remayne ſtill in darkenes: & it iuſtefieth thoſe that bee Goddes: and it is our ſingular comforte, that hee dwelleth and remayneth amonge vs, ſo that all filthy-nes muſt bee layde aparte, dreſſinge and trimminge our bodyes, as fit places to receyue the holy Ghoſte, walking not in wantonnes and banquetting, neither in ryot and gluttony, after the manner of this world, but frame & faſhion our earthly members, ỳ the man of God may appeare, and the loue of the father which is ſpred abroad in our harts, by the holy Ghoſt which is giuen vnto vs.

The fourth and excellent dignity, that you my litle ones, and all other that profes vnfainedly ſhal receiue is this. You bee iuſtefied, purefied, regenerated, and

ſanctefied, and by fayth. Actes.13.39. and 15. 9. and 26. 18. Rom.3.24. and 4. 5. and 5.1. and 9.30. and 10 10. Philip.3 9. Coloſ.1 23. From him it commeth that you haue lyfe: who when you weare culpaple bꝛfoꝛe the Loꝛde: wꝛought a meane to ſtrike out the hande wꝛighting, wꝛitten in the Table of ſtone, and hath opened vs a Dwꝛe to enter in at, that weare depꝛiued of the Glozy of God, & hath ingrauen his commaundements in our hartes, that mozꝛe frælybyhis grace, wee might ſæ our redemption wꝛought in Chꝛiſt Jeſus, by whom in fayth wee are adopted, and Circumciſed, not in a Circumciſion made with handes, but in cuttinge away our carnall affections, by the fozce of the ſpirite: and as beeing enemyes wee were reconciled to God, by the death of his Sunne: ſo now beeinge reconciled, wæ ſhalbe ſaued by his life: Foꝛ to ſuch as walke in the ſteppes of our Father Abraham, hath hee giuen eternall ſaluatiõ accozding to pꝛomiſe, that was not called by the will of man, and the wil of fleſhe: but by the will of God: So that bleſſed bæ our Lozde Jeſus Chꝛiſt, that ſetteth out his loue towarde vs, and hath giuen vs the ernelt of his Spirit, and in a mozꝛe heauenly waſhinge purified vs: and that not by water but by the holy Ghoſte is it that hee hath renewed vs: And with a better bleſſinge then ỹ which was of Moſes (that laſted foꝛ a ſeaſon and is aboliſhed) newly ſanctefied vs: and by a fayth that maketh not aſhamed, ſtrengthned vs: that wee might come and dwell with Chꝛiſte, whoſe pꝛayſe is not of men but of God.

The fifth and the laſt pꝛeheminence that you my Childzen foꝛ the long trauaile and tedioulnes wherin you haue wearied your ſelues ſhall purchaſe and get vnto you: is that you ſhall obtayne life euerlaſting. Ioh.3.15. and .5.24. and 6.40. and 11.25. and 20.29. Actes, 16, 3. Rom. 1, 12. Iohn. 5. 13. This is the greateſt

greatest and the worthyest crowne of glory that can bee giuen vnto man: for that trouble which I know lyeth vpon you for the Gospell, it is not to bee compared vnto the life to come: and the persecution which befalleth to the godly, and that sinne which now hath dominion ouer you, that ruleth them which are not fully called in Christe, wilbe an occasion that hereafter your obedyence shall burst out into rightuousnes: your righteousnes, to perfectnes: your perfectnes to holynesse: your holynes to redynes: your redynes to steadynes: your steadynes vnto eternall life: And the God of glory will directe you by his spirit, & the spirit shall leade you vnto Christ, & hee will make a consummation of your sorrowes, and crowne you with his Glory, and bring you to his Habitaciõ, where he hath dwelt euer. Whose ritches are vnsearcheable: whose wisdome is without depth: whose ioyes are not to bee opened, of such as feare his name: which hée hath prouided, and layde vp, and hidden in his secrete treasuries till his day of appearing: which hee will bestow vpon the iust, and vpon the Saintes that call vpon him by true faith. For of him, and through him, & for him ar all thinges, to whom bee Glorye for euer and euer. Amen.

FINIS.

The ſecond part, of the Readings of *Iohn Keltridge.*

NOw therfore hauinge inſtructed you, how to enter vnto the Lorde: and the Hedge beeing broken, to come more readely vnto his dwellinge: you may freely and with a good courage draw neare to his Temple, and there in his ſight, with reuerence and feare, powre out your prayers before him: For this cauſe, as a pawne and pledge of the care that I haue, and as one in due time ordayned of the Lorde, to ſet forth his worde. I haue this day diſcharged my conſcience beefore the Lord and his annoynted, and beefore you all. To you of the younger ſorte I ſende greetinge: I wish knowledge and wiſdome to the reſt: To the aged and gray headed Fathers, health and peace in Chriſte. Take this among you, to whom I owe it: and my preſence I thruſt vpon you, whoſe looke and countenaunce, I neuer ſaw as yet: to reade this, not rende this: that knowinge and followinge: vnderſtanding, not wandring, as hearetofore: your duety and obedyence: our prayers & our requeſt should bee rightly offered vp before God: When as therfore wee preſent our ſelues beefore his Maiеſty, let our ſupplycations bee framed thus.

O our Father which art in Heauen.

The difference in the prayeing of our forfathers & the contrarie ſie in ours.

IN the whole courſe of the Scriptures, the men of God when they prayed to the Lorde, vſed to call vpon him, in the name of their Fathers, Abraham, Iſaack and Iacob, that hee would remember his promiſe made vnto them, and his couenaunt vnto their poſteritee,

posteritie: but now the scepter being giuen from Iuda, and the Lawgiuer hauing lost his title: and Siloe nowe come to comfort his people: wee leaue that olde and auncient spæche of Abraham and of Iacob. Wee take a more familier and common language, and cal vppon God, as wee woulde or coulde speake vnto one that loueth vs: or as to him that dwelleth with vs: or to suche a one as teacheth vs: or to such a one as nurtureth vs: or as to a louing and kinde man: who for his tender and natural affection beareth with vs. The threates of the lawe, take no holde vppon those that call vppon him. Not the fire at Sinai, is able to discourage those be his: for he hath abolished the olde scourge, and the hatred and wrathe he conceiued against man: and he is reconciled and made a father vnto vs in his sonne Christe.

They prayed as for one they looked for: we pray as thankfull vnto him in that we haue receiued him.

Firste then here appeareth the loue of God, that when wee were dead in sinne, and chayned to the weakenesse and beggery traditions of the Iewes: he hath nowe appointed a more excellent and vndefiled lawe, that will not permit the sprinkling of bloude: nor the death of creatures that were innocent: No more now to shake the earth: nor to appeare in fiery cloudes: nor to haue his seate like pillers of brasse to discourage vs: but to make an attonement, he hath sent his onely begotten sonne, that toke our shape vppon him, and became weakenes to make vs strong and to make an agræment betwixt him and vs, that he might be kinde and fatherly vnto vs.

God is our father, in that he is the father to his sonne Christ: and God to vs in that we are his brethren.

Secondly, he hath assured vs for euer of his loue, and in his Christe, made an eternall testament, that cannot be broken, to the ende wee shoulde acknowledge him and call vpon his name all the dayes of our life. Can the mother forget her young one? or the Eagle those that shee fostered? Will the Storke returne no more to her egges shee hid: or the Part-

God spake vnto our fathers but roughly: to vs familiarly by the man Christe.

ridge discouer her nest, to giue vp her young ones to the enimie? if all this could happen, yet will not the Lorde forget vs. For as is bonde betwixt father & the sonne: and as is the couenaunt betwixt the mother and her babe: and as is the loue of the Turtle to his mate: so is the Lord fixed to vs. He is a righteous God, he will not breake his promise: and wee may claime our priuiledge freely: for he hath giuen it vs freely in his sonne, purchased in a great prise, & bought without any substance that wee gaue, euen with the life of his onely sonne: so that hee will not forsake vs to the ende, that be his: neyther giue vs ouer, for he is our father. The assurance hereof, appeareth by the will that hee lefte vs at his departure, & that in that he bequeathed vs his Indentures to shewe for it. For, as power and auctoritie was giuen to Christ bothe in heauen and earth: and those which were in the worlde, those his father gaue vnto him. So, hauing title and interest therevnto, hee made vs his heires and fellowe brethren, that wee might haue one father with him, and haue our mantion and dwelling, there where he hath: and to shew this vnto vs more perfectly: hee lefte vs, when hee toke his leaue on earth, these his letters, & his seale to shewe for it.

The heauens may passe away: but the loue of God will neuer faile his children.

The death of Christe, sealed our redemption fully: and made accõplishment for our sinns.

First, he that willed and dyed, and gaue vs this testament, is Christe.

His heires he made all such as be of his churche.

His executours and administratours, be the pastors of his flocke.

Witnesses at his death, and that bare recorde hereof, be his Apostles.

The letters patents wee can shewe or our inheritance.

The riches he gaue vs, the substaunce he bequethed vs, is the kingdome of his father.

The title wee haue to it, the writings wee can shewe for it, be his last wordes, at his laste supper: which hee

strong-

ſtrengthened and ſealed in his bloud.

It is not vnknowen howe ſhrewde a fall man had at the firſte, that bruzed and mangled his ioyntes in ſuch ſorte, as that wæ which are his children are lame almoſt euer ſince. Nowe to comfort vs in our weakeneſſe, and to teache vs to go better then before we did: God hath lefte an ordinarie meane to craue for helpe at his hande. For, as the father helpeth his tender and beloued childe, when he nædeth: and the mother cannot refraine from teares when the infant wæpeth: No more can our God and our father but pittie vs, and the ſtate of man, when hée aſketh.

The loue of God is ſeene in the vſe of all his creatures: the heauens, the earth, &c.

Two things I haue in this place offered mée, that I would gladly open. The firſt, what wee ſhould eſchewe and auoide in our ſupplications and prayers wæ make to the Lorde. The ſeconde, is the vſe hereof, which the ſonne of God hath giuen vs. And albeit I haue ſet downe before in my former treatiſe to my young ſcholler, a large and plentifull diſcourſe to trouble his young head withall: Yet it is ſuch, as the graueſt father that I knowe may loke vppon. I profeſſe, neyther will I ſtriue herein, the weightineſſe of the cauſe, and my ſmall ſkill, and fewe yeres that yet I know: But for all that, giue mæ leaue to ſpeak to them of the countrie, and to the huſbandman. I medle not with you of the citie. And if I haue forgot my ſelfe to pleaſure them: pardon mæ but this once. If not, the rudeneſſe I haue learned, ſince I gaue ouer my ſtudie, is ciuilitie enough to ſpeake Norther-enly to the labouring man.

No excuſe can be admitted for thy negligence, in the ſeruice of the Lord.

It commeth to my remembraunce, that I aſſayed before, to beate ſome knowledge of the abuſe of prayer into the mindes of my auditours: But loking at it then, neuer touching it I am admoniſhed, that there is ſomething to be done in it nowe. Therefore,

to fæde here, vppon the groſeneſſe of our ſtomackes, before we come to taſte of ſweeter meates, I haue to clip away the peruerſneſſe of our time, vſually nowe accuſtomed among men. And it is the prayſe wee looke to reape at the hands of God: for that we either ſtaye long at the temple, or vſe tedious and wearieſome prayers at our meetings. But if thou praye vntill the night, and then goeſt late to bed: or if thou continue till the twilight, when the cocke warneth thee to come home: yet it is nothing to ỹ Lorde, if thy praying forgetteth following him, when thou returneſt. For ỹ they of Chriſt be not babblers as the Ethnickes bee: excludeth the long and tedious reading at the Churche, and men buſied at their bookes, when the Congregation is otherwiſe to bee edified, it leaueth thee a ſmall rome to put thy rewarde in. The firſte it periſheth by this, for that God knoweth what wee haue neede of before wee aſke: wherein the errour of the Gentiles is ſhut out, that kneeled ſo deuoutly before their Idols, when happely they were abrode, and buſied in ſome other place, and coulde not ſo preſently heare them, vnleſſe they tarryed till they returned. But it is with the Lorde, as is with a cunning and expert Phyſition, that can iudge by the ſight of him hee ſeeth, what diſeaſe it is whereof he ſickeneth. And our Lorde, he knoweth whereof wee ſtand in neede, and ſearcheth the ſorrowe of our ſoules: and wee neede not to tire our ſelues, houres, and dayes, and nightes, and weekes, as the Papiſtes doe. Againe, that ſuperſtitious cuſtome of old time, to praye at certeine houres, and at no other I condempne it: for Chriſte all night, and in the morning, and at none tyde prayde: I am aſhamed to ſtande draining to ſearche out their beaſtly cuſtoms: I therefore leaue them to ſuche as wilbee blinded in their fooliſhneſſe.

Short prayers if they be earneſt, are better then much babbling, wherin is no ſtedfaſtnes.

Abuſe of mẽ, if they miſlike the man that precheth or if he vſe common prayer.

Preciſe men haue noplace that pray at thoſe times they like: otherwiſe forget themſelues, the whole moneth, and the whole yere to.

The

The Epicure and the Athiſt, haue reaſoned verye ſubtilly agaynſt prayer: If hæ knew before what wæ ſhould neede why pray wee? hee coulde giue it vs: if hæ did not know what it was wee næded, why? hee is not God, wherfore then praye wee? If hæ giueth not, it is becauſe hæ loueth not: if hæ loueth not, it is becauſe hee careth not: if hæ careth not, it is becauſe hæ will not, then wherfore is it, that wee praye? But let them dye in their carleſneſſe, and conſume in the filthineſſe of their thoughtes, for wee are aſſured of his loue and fauour, in that hæ commaundeth vs to pray, and in the name of Chriſte. It were enoughe for vs, in that God doth bidde vs: yet other cauſes there bæ, al which I haue ſet downe in my former Treatiſe: Notwithſtandinge, dw the Chickens begge at the handes of her that hatched them? and dw the Lyons Whelpes craue for their pray? doth the Beare? the Sauedge beaſt, fæde hir younglings whē they cry? and wil the Tigar returne vnto her cowtch to helpe them ſhee left behinde her? and will not God loke vpon vs whom hee hath created? But wherfore hath Chriſte willed vs to aſke, and taught vs to praye? truely, for that wee neede many thinges, and bæ as naked, ſo aſhamed of our ſelues if hæ helpe not: For of our ſelues wee haue nothing, and in him wee haue aboundaunce and plentye of all thinges: If wee looke for the giftes of the ſpirite, wæ finde them all in Chriſte, for hee was annointed: If for ſtrength? it is in his powre and in his gouernment: If for puritæ: and for corruption that it may bæ wiped away: wee haue it in his conception: If for loue? wæ haue it in that hæ was made like vnto vs: and hæ came into the world to ſaue vs: If for redemption? wæ haue it in his paſſion: If for abſolution? we haue it in his ſubmiſſion:

Nature condempneth in the wicked, that do as their kinde and manner is: only they forget God.

Chriſte alone vnſpotted & blameles: mā of him ſelfe, wicked and ſhameleſſe:

If to take awaye the curſe from vs? Why? hee

hunge vpon the Croſſe for vs: If for ſatiſfaction? hee was our Sacrifiſe: If for clenſing of our ſinnes? wee haue it in his blood: if for reconciliatiō? we haue it in his deſcending to Hell: If for mortification of the fleſhe? it is ſhowen in his Buriall: who was as touchinge the body layd in Graue, that wee as touchinge the body might bee buryed to ſinne: if for newnes of lyfe? wee haue it in his reſurrection: if for immortallity? hee roſe, and aſcended, and dwelleth with his Father to make vs perfecte, and immortall, and Kinges and Prieſtes for euer: If wee praye to bee heires of Heauen? his aſcending and magnefynge aboue the Aungels hath giuen it: If for ſecuritæ, for treaſure, for ritches? they bee layd vp for vs in his kingdome: If to haue him mercifull, and to ſpare vs in his iudgement? why? hee is iudge him ſelfe, he will not caſt away and condempne his owne fleſhe. So that out of ſeaſon came this queſtion, wherfore pray wee? for wee muſt, and wee ought to pray, that the greater encomberaunces, ouertake vs not. And for a truth, if our veſſelles did not taſte of this lycour, and wee our ſelues ouerthrowen in our vnaduiſed behauiour, the prayers of thoſe which ſo often times come vnto the Temple, would haue bin heard of the Lorde God ere this: But the commers, they come in ſutch diſguiſed and maſkinge manner: eyther hauing their minde at whom in their Cofars: or thinkinge on the pryde and brauery they bee in: or cōming ſluggiſhly: or returning wawardly: or requiring reuenge greedely: or aſkinge coldly: or wiſhinge that which is vnſeemely: or deſpiſinge thy neighbour vnchriſtianly: That it is no marueyle, if the Lorde God thruſt thee away and heare thee not, the ſoules of ſuch a number of men cry out agaynſt thee. But to returne, and to leaue the Epicure, and the Ethnicke, and the other rable whatſoeuer: Let vs vnderſtand that

All our corruption is hidden, and layed vp in Chriſte.

No mā hath hated his owne fleſhe at any time: then Chriſte can not caſt of vs.

This miſhapen viſage in a Chriſtian is filthy.

that God hath debaſed him ſelfe for vs, and tempered his talke, and applyed his ſpeech vnto our capacities, and hee hath taught vs very breefely to call vpon him: The reaſon hereof is, for that wee are weake and very feeble in our doings, in our life, in our conuerſation: and at death, in extremity. in peril, in ieoperdy, in calamity, at the fier, or when wee be at the Block, and the Sworde ready to bee layed to our necke, wee oftentimes forget our ſelues. Therfore to mollefy their ſtony mindes, and to inamour them as it were, to make men haue a lykinge of the Lorde: to ſhewe that hee beholdeth three wordes aduiſedly and wiſely ſpoken: rather then a number of Aue Marias, and a bedroale of Credoes in deum, heaped vp without diſcretion: hee hath included in fewe wordes ſuch good and pleaſaunt leſſons, as if they be duely conſithered, contayne in them a pure and perfecte platforme of prayer: firſt wee praye: to whom? to our Father: Wherfore? hee is our God: but where? not on earth: Hee is aboue, hee is not heare, hee is in Heauen.

God thinketh vpon our imbecilleties in all he doth

Papiſtes conuicted: olde wiues fables, haue no place: preſſe, and niſe, & long prayers be cauſe that wee ſlip ſo often.

That late and worthy man of God M. Gualter (as it ſeemeth to mee) in his Treatiſe of the prayer of the Lorde, hath inſteled with ſome one or other, about the force, and vertue, and ſtrength, which is thought to bee in this prayer, I finde alſo that the Rabbines of the Iewes boaſted much of ẏ wordes that were written in the forhead of Aaron: and the Magicians of their exorciſmes, and the Papiſtes of this prayer: all which they thinke to bee of great force, if they hanged about the necke of any man. His talke is agaynſt them (and ſo is mine at this preſente) that thinke there is ſaluation, or life, or health, in that they repeate the wordes of Chriſte: And therfore the enchauntreſſe, to diſſemble hir wickednes, and cullor hir guile, adioyneth vnto hir inchauntment the Lordes Prayer: And the Diuinar: or hee that telleth, and calleth vp by Spirits,

Superſtition crept in by ignorance.

Spirites, bee ſnatcheth ſomething from Chriſt, and hæ will haue a leg, or an arme of him: and ſo infamouſly abuſeth the godhead of the Lorde.

But to take away this olde wiues Tale, I thinke it expedient to ſay ſomewhat: and at the firſt, rather then to interrupte my ſpeech hereafter: As therfore Nadab and Abihu the Sonnes of Aaron, that offered vp incenſe in the ſame Cenſor that their Father did: Yet becauſe they did it not aright they dyed for it. So heare: though wee praye all with one prayer, and powre out our ſupplications at one time, becauſe wée praye not all alike, with minde in ſpirite vnto the Lorde, they bee to none effecte, neyther auayle they: And as there was in the Wilderneſſe one Manhu, wheron Iſraell fed, yet ſome wicked and diſobedient, had not the like nouriſhment and effect therof as had others: So the prayer of the Lorde, though hæ gaue it to all, that all might vſe it, yet it is not profitable to him abuſeth it: And as Saull vſed Samuell after his death, & the Pythoneſt called the Diuell by the name of him hee was not, and the Diuell deceyued Samuell and did not profit him. So it is with vs. The prayer of the Lorde vnto the wicked, beeing wreſted to their death: as Samuell was by the Diuell to blinde Saull: ſhall neuer helpe them: But abandon theſe wicked men wee muſt, and permit them not ſo much as to haue, ſpeech with vs: God hath heaped vp iudgement, againſt the day of iudgement to conſume them: For the prayer of it ſelfe, (I ſay not well) the bare wordes, not rightly vnderſtode, they bee no better then any other: The Oyle, and the Waxe, and the Hony, and the Tarre, bee common things, but to ioyne them, to mixte them, to compound them togeather, to giue them to the pacient at conuenient time: there is the cunninge. The Nettle byteth, yet it healeth: the Flaxe it cureth, yet it burneth: the Spi-

der

As murtherers & Theues vſe Kniues & Swordes togeather with good men: ſo do the wicked their praiers, together with the faythfull: yet to one they are life, to the other death.

God permitteth: the Diuel worketh: and man ſinneth: & wilfully they prouoke God

The Sinner doth all hee doth to death hee wanteth grace and light: the godly they worke to life and vſe the ſame thing well, by the Spirite.

der poyſoneth, yet ſhé profiteth: Then all thinges are good, euen the vngodly man to him can vſe him: So is the prayer of the Lorde. Otherwiſe as God hath his electe in the Courtes of the Ethnicke: and as hee ſaueth ſome in the Turks Pallaces, and among the Jewes kæpeth thoſe he will haue kept: ſo what ſaluation can they or others loke for, if faith and life of man were tyde to this prayer: ſæing there bæ a number that neuer as yet did knowe the ſame? Alſo, where is Abraham, Iſaak and Iacob, which neuer prayed thus? There is then many things to be wayed before wee preſume to ground any Religion and health vppon man, for repeating this prayer. Then this order and manner of praying, we muſt haue it of ſome other, not of our ſelues: therefore hee whiche hath taught it vs, and inſtructed vs in his Spirite, graunt vnto vs the true vſe hereof in his bloud.

God hath not tied vs to pray after one manner but this and others bee good: for his will ſake, and the perfectnes there of: wee vſe this.

Trueth it is in Criſoſtome his Homily, that Maximus ſpeaketh. Euery one when he prayeth: let him pray vnto the Lorde: Wherefore my procæding into this ſo great a matter, maketh mæ in doubt, but that the Lorde is, where he allwayes was, to take in hande ſo great a myſterie. But I am content as hetherto I haue to vſe my countrie ſpeeche: and I knowe that all alike vnto the Lorde is that man accepted, that goeth tottered and torne in his ragges, as he that is ſtuffed and pampered vp in veluets: and it is a common faſhion in the worlde in thoſe our dayes, for euery one to vſe his libertie of ſpæche and laſciuiouſneſſe of tongue in this point. Yee that is poore, why ſhoulde I praye (ſaith he) for I haue nothing. The ritche man, he ſtandeth in little næde, he hath enough. The ſtrong man, hee knoweth his portion, hæ ſæketh for no more, ſo valiant and puiſſant is he in this life.

God looketh not on man, but on the minde.

All ſtates can reaſon, why they need no praier: but all muſt ſubmit them ſelues, and pray to God.

The proude man, he is in his ruffe, hee noddeth

with his head, and beckeneth with the hande: hee setteth saile to all things. The incestious person, what can he aske? he lieth in pleasure. The merchaunt, what hath he to do with God? the winde and weather serueth him. And in commeth the student, and he maketh his reckoning, he casteth and he tumbleth ouer his bookes, he looketh and hopeth for nothing: for his witt helpeth him: So that the whole worlde it is deuided: euery one thinketh he hath little to do with God. Then my firste note is, that this prayer in generall appertaineth to all. For, from the tabernacle to the tente: from him that sitteth in the gate, to the poore man in the fielde: from Tirus, euen from those that go to Tharsis, to the thresher, & the corne flower: from him that giueth wages, to him that receiueth hire: from him that putteth on silke and softe clothing, euen vnto Lazarus that lyeth at the doores: seuerally from the toppe of Sion to the poore cottage: From the Cedar trees of Libanon, vnto the man remaining among the fennes and flagges: it is his duetie, he is bounde, he ought to remember that he should praye: For hee that sendeth his Cammels for spiceric: and aduentureth to Corinthum for Iewels: that prouideth into Arabia to get the purest golde: and so greedely searcheth for the riches of Damascus, nay, though he tarrie at home, and abideth the Sunne all the dayes of his life, and suffereth the bitter frostes in Winter, though hee be created to tende cattell, and to keepe the wilde Coalte, and the Asse in the Wilderneste: though his handes be wearied with the plough, and his arme withered vp with holding of the rake: though he sit at the threshholde, and haue not wherewithall to feede him: yet hath he his soule to loke vnto: that in my iudgement it is time to seeke narrowly abroade, to recken with our selues, to giue attendaunce, to waite on God: for

As is the sapp & the earth: so is prayer and Inuocation to man:

As water consumeth all: so God distroyeth all degrees, if they call not vpon him.

for euery one that liueth, hath nede of prayer.

But to ransake euery thing more narrowly: let vs knowe what it is, is contained herein: for we dispute not for ritches, or for wealth, or for honour, that vanisheth away: but for the Lorde, & for Christ: the firste thing that is mentioned is this: that wee call on God, and we saye: O our father: In the scriptures God is called the Lorde of Hostes, the iudge of the whole earth, the King of Kinges, a consuminge fire, the fountcine of life, that sitteth vppon the Cherubynnes, that ruleth the worlde: And here we call him by the name of father: I am not purposed to runne paraphrastically on this: if it please you to staye on my simple iudgement, this I thinke: If in our prayers we make vnto God, we should call him Lorde, wee spake vnto one that wee thinke shoulde haue dominion ouer vs: If as to a Iudge, we ought to stande at the barre, and holde vp our handes, and pleade for our selues: then shoulde he sit with his twentie foure elders, and giue sentence vppon vs. If as to a King, his Scepter and royal seate, it would dismay vs: if happely we forgate our homage & went awaye, the messenger of death is readie for vs: If as to consuming fire? what eye coulde abide him: for if the beast that touched the burning mountaine was shott thorough, what hope hath man to skape, when a flaming fire must go before him, and thousandes, thousandes minister vnto him, and ten thousande times ten thousande stande before him: when the seates shalbe set, the bookes opened, and iudgement giuen, what mercie then can wee looke for at Gods hande? But if wee called on God, as on him that is the fountaine of life, howe coulde we call vpon him when we be in death? And if you prayd vnto him as the ruler of the worlde? then is man beaten downe, that coulde neuer as yet, among all the

As our life is aboue with the God of glory: so must wee be spiritually bent at prayer.

God named him our Father: for that as a Father, he giueth all things that wee his Children, neede.

The Lorde is terrible: yet in Christ is his loue and fauour opened: in who only there is satisfaction.

beastes thereof be tamed. But see howe loving a Lord God we haue, that in our transgressions, woundeth vs not: in our sinnes striketh vs not: in our disobedience remembreth vs not: in our euil wayes punisheth vs not: that neuer thinketh on our iniquities, but calleth vs as children to aske at his hands, ỹ more willingly to trayne vs vp in his feare: & hath for all our manifolde transgressions, made himselfe a father to vs. But from whence cometh this? our father is Adam, and he is dead: and we be his children, and howe can we liue? To him he gaue a charge to sweat it out, and to lal our on earth, what then can happen to vs but miserie? Then which way so euer wee looke on our selues, wee are in death: and whence haue wee this therefore, that wee call on God as on our father? Pardone mee, if being a man as you bee, I am inquisitiue to search out what man is. And say what you will, yet will not I be satisfied til I knowe more. For as Crisostome is plentifull in the description of man: So I thinke, that as the shippe is in the Sea that tottereth: or as the fether in the ayre that houereth: or as the tree on earthe that shaketh: euen like portion iudge I to be allotted to man when he offendeth. For wilhe any thing that is good: that cannot man do, without God will: neither willeth he that God wisheth without God please: And that I will, and that I may, I do not, if he permitteth not: So wish I, yet misse I, if he directeth not. Trewe it is that Hychius saide: in man there is two natures, or rather properties: one is, that wee carrie about with vs, & it is dust: the other, it is giuen vnto vs, & it is ỹ spirite: & both these making but one man: yet do wee not know on Christ. Salonius writing vpō Ecclesiastes, giueth wisedom & vnderstanding vnto man, aboue al others that haue life: and in the same, hee giueth vs free passage to know God, but it is in Christe.

God a Father in the creation and a Father in his blessing, and a father to vs, in giuing to vs: but all alone, is hee our father in the attonemente.

All thinges turne to our destruction, if God helpe not.

If as wee bee fro the eathe earthly: so wee were not also gouerned by the spirite: then were we in death.

And

And Aguſtine in his Apognoſticon, agaynſt the Pa-
lagian: giueth vs liberty to Ploughe, to Till, to labor,
to Sowe, to Spinne, to Carde, to drinke, to eate, to
fæde our cattell and our Beaſtes (if ſo you will) to vſe
the Arrowe, and the Bowe, and the Hearbes: but to
come vnto God, and to haue any portion from him
without Chriſte, that hee permitteth not. Sedulius,
vpon the Corrinthians, giueth no liberty vnto vs, but
only to ſinne: and Primatius, in his Treatiſe on the
Romans is of the ſame iudgement: ſo that in the ende
when our deedes bee ranſackt, & our thoughts ſought
out, what is it that wee can clayme of the Lorde?
Then hereon wee ſtand, Chriſt which alwayes hath
bin with his Father (the liuely and expreſſe Image
of his godhead) came into the world and was debaſed
for vs: and we beeing of his fleſh, and the ſame mould
that hee was of: beeinge perfecte man in all poyntes
(ſinne onely accepted) hee hath made vs one with him
and taken vs into the ſame felowſhip of his kingdome
and of his Saintes, and wee are made Sonnes with
him vnto one Father. Vnto this it was alluded by
Dauid. As the Father hath pitty on his Children, ſo
hath the Lorde on all ſuch as call vpon him faithfully.
Eſay touched this in his compariſon that hee maketh
with the Woman and hir Infant: whom though ſhee
could forget ſucking at hir Breſtes, yet would not the
Lorde forſake vs: If I were not drawne into a nar-
row ſtraight, by the importunitee allotted to mee at
this preſent: I would ſee what that were which man
ſo mutch braggeth of: and if it were poſſible, that frō
top to toe: hee had no one blemiſh to bee found with-
in him: Yet if a man might enter into his hart and
ſearch his Sinewes and his cogitacions within, how
corrupte and vnſauorye ſhould wee finde him? well:
this is our comforte: and it is the noate of Maiſter
Gualter, that hee is not onely a Father in gouerning

Beeing in death & in ſin it is requiſite that wee ſhould haue a Mediator.

Vnmeaſurable, and vnſearchable is the loue of God: that hee beeinge life, gaue himſelfe to death for vs.

the worlde, and the whole trayne that waiteth theron, but hee is our Father: And as in Iob, hee is called the Father of the Aungelles and of the Saincts, and holy men which loued him: so that, it is litle vnto vs, and small profitte haue wee therby, beeinge neyther Aungels or so holy as they: if of his bounty, & mercy, it were not sayd vnto vs here, that hee is our Father toe: but I consider yet an other thinge: and why saye wee not, O my Father, as well as O our Father? Ciprian on the prayer of the Lord, giueth this reason. This prayer it is cõmon to vs all sayth hee: for when we pray, wee pray not for one but for all, because all they & we are one: And he is sayd to be our Father: euen of vs, as many as be sanctified, as be renewed, as bee strengthned in his Spirit: as for other, they stande aloofe, and wish they may to come vnto vs, come at any time they shall not.

Our Father. Seeing our benefits are common to all: it is reasõ that we pray for all: and for that God is the author o life: we pray if it bee his will, that all may liue.

Thus you know, bee is a Father, and hee is our Father: it is adioyned, he is our God: hee is aboue, and it is in Heauen: These three I ioyne togeather, neyther will I seuer them: For as hee is far aboue the reatch and capacitie of man: so hath he no terrestriall Throne to sit in: but a more bright and glorious Seate, is that of the Lorde our God. And as was the Arke and mercy Seate within, wherunto no mã durst presume to come and looke into it, but such as God had chosen from the rest: so to his kingdome and his Empire shall no man approtche, but such as hee hath elected in his Christ. It may seeme a vayne thing to aske this question, why wee praye to God? Yet such is the vanity and ignorannce of man, that hee knoweth not: and such is his dulnes, ỹ he answereth not: but the weakenes it is alike in vs all that searcheth not. To say the truth, this question, is aboue that I can well attayne vnto, and the reasons that may bee giuen, they bee so innumerable, I dare

The electe & chosen of God, none other come vnto him:

Why wee pray to God.

not

not enter now into them.

If God do ſpare me ſo much leiſure, as that ſucceſſiuely, I may but ſteal one or two houres to labour in, I will aunſwere this fully: I haue nowe ſett my pen vnto an other treatiſe: wherein before I end, I ſhall I truſt ſtoppe the mouthes of ſome, as touching God. Let this my ſmall time and ſtolne houres, craue pardon for this preſent, and ſuffer me not to drawe out the length of this threede, that we ſhal neuer winde it vp: And if this will not ſuffiſe, loke toward the heauens, iudge the number of the ſtars, call them by their names, and giue euerie one his ſeueral charge. Commaund the Sunne, the Mone, to ſtayde their courſe, let there not be light any more vpon the earth: and if theſe things be to high for thee: iudge of ỹ cõmon creatures that doe dwell with thee, and tell me the droppes of ỹ rayne: ride vpon the wings of the winde: meaſure me the weighte of the fyre. Call backe againe the day that is paſt: and renewe the courſe of that whiche is to come: drawe out the deapth of the Sea by his bucketts: and let the earth caſt forth the hidde treaſuries that be within her: & if ſilence hath caught thee, and thy wiſedom fadeth, then giue homage vnto him, at whoſe commaundement they be: intreate him to ſpare thy life in time of neede, that hath iudgement in ſtore, and a conſuming fyre to runne before him: if they or thou rebell. Lactantius in his ſeconde booke, ſeemeth to me to haue delte with theſe men: who dwelling in ignorannce, had ſmall delight to ſeeke the Lorde. And doubted, as touching their prayer vnto him: his iudgment is this. Nothing muſt be honoured, nothing worſhipped, but the only one Lord God, proceeding and comming, from the only, owne, eterall, and euerliuing father: and therefore hath created man to want many thinges, that in his neceſſitie and want, he may know where and of whome to aſke for

All things are not fit for all times.

For as much as God is vnſearchable, & incomprehẽſible, it is good reaſon to ſubmit our ſelues, & pray to him.

All Gods creatures are ready to fulfil his cõmaundements, againſt his enemies.

for all thinges: and Ambrose, in his Spiritu sancto: The father is to be glorified with the sonne: the sonne with the father: the holy ghost with them both: for these three are but one God. Basill against Iulina (after that also Martured) counselleth him to giue all honour and preheminence in prayer vnto God: That in his heauenly and eternall wisedome created all. Epiphanius in his thirde Tome: Beside many excellent and good sayings, pleaseth me in this: for hauing to do with them, that giue vnseemely reuerence to saincts, teacheth thus: Let Marie be had in estimation, & Peter: but let the father, & the sonne, & the spirit, be worshipped: for neither to woman nor to man perteineth this honour & innocation, neither to Angles, or to any other perteneth this glory. But it is a mistery, proper only to the Lord: The time would faile me, to vnfolde the heauenly sayings of the fathers: I leaue thē to the diligent searcher: The houre passing away so spedely, maketh me to hasten to the rest.

We pray in the name of one: for that the three persons make but one God.

The saincts with god we confesse they were good men: but the honour due to the Lord, is not to be giuen vnto them.

And here I admonish you that in praying to our father, you pray to him that is in heauen. For wee may aske many thinges on earth, yet can we not atteine them: but if we aske and faithfully of our father in heauen: he will giue vs them: where that infidell is condempned, that is found in Dauid to haue cryed out and to haue saide in his heart there is no God, and that he whiche is in the heauens, regardeth not them on earth. Teach this man I dare not, counsell him I will: For let him cast out his eyes, & lift vp his heade, and thinke but on the creatures that be made: Howe the Sunne giueth light a farre of: and the Arell trē of the heauen doth compasse the earth: how the clouds power out their reigne, & the dewe his siluer dropps: and the night his grimme and fierce countenaunce to man: and shall we then giue nothing to the Lorde, that made them? But I cease to followe this path, I tak

seeing all things be wounderfull and straung, how is he most glorious that made them.

take an other. For if he thought on Israel, when their shoulders were worne in peces with carrying brick: or if he brought them from Babilon: or fed Elias with the Rauens: and made the dumbe creatures to bee Nurses to his seruauntes: and sent Daniell pottage into the Lyons denne: and stayed the force of the flaming Fornace: he can, and he will, and he stayeth not, and I doubt it not, but that hee still will helpe vs.

In that perill whiche is greatest: God is readiest.

Last of all, it is a good consequent, our father is in heauen: We therefore ought not to repose our trust and confidence belowe as we do: either tarrie here, so much as to abide and lay our affiaunce and steadinesse on things that be aboue. For it is an vnfallible trueth, that I finde in Paule, that wee haue no abydinge here on earth, but that our life it is aboue, where as is the father of light. I might take good occasion to withdrawe a number, from the transitorie affaires of this worlde, which haue their change, and their ende, when the heauens shall roll as a scroole, and the elements burne with fire: but these I leaue them till more longer dayes, when the Sunne and the light shall giue vs more libertie, who runninge forth so spedily, hath put me in minde to cut of this speech. It followeth:

If the heauens passe, & the creatures perish: man also shall haue an end.

Hallowed be thy name.

The great care that the Lorde God hath had of his churche, is verie worthily set out in the generall discourse, and pittifull callamitie wherein they that knewe him, and called all onely on his name, continually were assaulted: Out of which troubles hee alwayes both mightily and fatherly deliuered them: yet in no one thing hath he shewen his tender affectiō

No mā hath feared God, and remained helples.

vnto man, more then in this, in that he hath set him free, from the bondage of the diuell, the flesh, and the workes thereof: in that he hath created vs, redeemed vs, sanctified, and regenerated vs: And yet lest wee should falter any more, and forget him, he hath lefte vs a comforter, which is his spirite: and taught a way and set vs in the path, & directed vs by his owne mouth, to be in our prayers, holie and vnspotted vnto him. Then in this wherewithall we be instructed of Christ, though it be a short lesson, is conteined for all that the whole and plentifull discourse of the life of man: euen what is meete and requisite to be done: meate, as well for the soule to feede withall, as for the bodie to liue withall: the summe whereof is set downe by Christ in sixe principall heads: wherof the firste is this. Hallowed be thy name. For as al thinges vppon the earth were created by him: so ought all that be on the face of the earth, continually praise him. And as we be children and heires vnto him: so cheefely ought all our force, our strength, our might, & ought else that is in vs, be directed vnto this: that we might magnifie his name and praise him. The example and patrone whereof, is seene in the good Judges that liued, who before they established their own thrones, their dominions their Empires, or sought their owne glorie: made an entraunce & ready gate to set vp and establish the sincerity & puritie of religion. Therefore Christe of him selfe testifieth, I seeke not mine one name, but my fathers that sēt mee: & I haue glorified thee among men, and I will glorifie thee againe. For, if he be our father, where is our honor: Will the childe acknowledge his parents: & the wild and sauage beast giue place to them that nourish her? succeadeth the fire the heauens in his place? and the fire the ayre? and the ayre the water? and the water the earth? and the earth vs? & shall not we acknowledge

Man commēdeth mā: much more man God.

First seeke the glorie of God: then thine owne glorie.

God honoureth those that honour him: and in all thinges that are, is he honored: if man shuld holde his peace.

ledge and reuerence the Lorde of Hoſtes, who dwelleth betwixt the Cherubynnes, and ought to be worſhipped of all nations vnder heauen? Cyprian hath giuen, as touching this firſte point, hallowed be thy name: in mine opinion a verie good reaſon. For ſaith he, wee craue not that God ſhould be ſanctified in our prayers, who is alwayes holye: but that his name ſanctified in vs, wee might be made perfecte and holy in him: Thus I alſo finde it in the booke of God, in that place: Be thou holie, becauſe I am holy: Then our prayer is, that being ſanctified & cleanſed, & made perfect in the Lorde: we may be holie and good & perſeuere therein. For this cauſe Paulinus in the fifth age of the Churche when he liued, called our Baptiſteries, places of reſtoring againe of man: meaning thereby, as I do geſſe, that we ought to riſe frō ſinne and liue to life, mortifying and beating downe the luſtes of the fleſhe: and as wee ſhoulde ſanctifie the name of the Lorde, ſo we ought in our conuerſation, and in our walking before him, to bee againe ſanctified: that is, walke as holy before him. For, as the water, in the fifth of Iohn, did neuer cleanſe & make perfect, but when the Angell moued it: ſo more is man renued and altered, but when the Spirite ſanctifieth him. And as Sara was not by nature, but by promiſe made a mother and bare a childe: So are we holy, not of our ſelues, but of the Lorde. Therefore we neede daily ſanctifying: and ſeeing that wee ſinne, and fall ſo often, wee muſt riſe, and be reared vp in Chriſt, in renouation and ſanctification of the ſpirit. For this is our ſanctification to Paule, that we be no fornicatours, no worſhipers of Idols, no adulterers, no light perſons, no followers of women, not theeues, not deceiuers, not haters, not drunkardes: and theſe ſometime we were, but we are waſhed, but wee are iuſtified, but wee are ſanctified in the name of our

God needeth not man: but man needeth God.

All goodnes, all perfectiō, and all holineſſe, commeth of the ſpirite.

Lorde Jesus Christe.

Maister Gualter vppon this place, hath an especiall note, as touching this hallowed, or sanctified be thy name: neyther wil I blame him here, in consideration the superstition of ỳ world is so great: who begyled in ỳ vanitie of their thoughts, are not able, or else will not iudge aright of the will of the Lorde. He findeth greate faulte, for that men take an occasion from the name of God: as though the bare rehersall thereof had vertue in it to doe wounders, signes and miracles in the earth. And of truth that wherewith M. Gualter found fault is so common in the worlde: that as euery one is holyest and wilbe counted godlyest, so is hée in this life peruerssist: I wish that of Cyris were setled in the mindes of men: that beefore they indge of any thinge in the Worke of God, they would consider three things: the time, the person, and the matter that is handled: which if they were duely wayed, it would bee a cause good enough that men should not stray as they do in the iudging of the Scriptures. For as out of this place is grounded this error, that if wée recken vp the bare name of the Lord, it is sufficient for vs: if we say sanctified be his name, it is enough vnto saluation: therfore ỳ commõ sorte of people, repeate and vtter these wordes of Christe, but they consider no more: and so think, that by saying of the same, they haue discharged their duetie: but this it is grosse and pernitious: it sauoureth of the flesh alone, that is sluggishe and heauie, & tired if it take any paines in searching out the wil of God: For not euery one ỳ saith, Lord, Lord, shall enter into the kingdome of heauen, but he that knoweth the will of my father & doeth it. This is the onely cause that the heretikes haue erred so grossely heretofore, & haue taken the bare wordes, not the meaning of the spirit: Therefore, to take away all occasion of falshod

which

Not euery one that saith Lorde, Lorde, shalbe saued: but he onely that calleth on him, and beleeueth.

Plaine men begyled in time of poperie, keepe the olde superstitiõ still in much babling.

which is gather ed frō the name of God, I saye this: The name of God in Scriptures doth signify euery thing which is proper vnto him, wherby his heauēly & diuine nature, or his works & glory appeareth: As in Dauid, thy name O Lord & thy praise endureth for euer, it extendeth and reacheth to the ends & coastes of the world: and againe, praise him al you people, blesse you the name of the Lorde: Iunilius, writting against heretickes, reckeneth according to the Hebrewes computation, eight especiall names, giuen vnto God, which bee these: first God: then Lorde: also Lorde and God together: or else almightie, or sufficient or omnipotent, or our piller and stay, or God of hosts, or a iudge and searcher: The Hebrew I haue lefte out, for I thinke it not cōuenient the rehersall nowe: these onely significations be they that are presented vnto vs: and by these names is he called in the scriptures, especially by Abraham when he apeared vnto him: and then when he spake to Moses. Exod. 3. 6 Exod. 15. Psalme 86. And the Grecians call him a secret sercher, or pearser of all thinges, and a sifter of our thoughts. Wher vnto Peter Martyr, & Musculus haue in diuers places alluded: and maister Gualter semeth to touch the verie same vpon the exposition of ỹ name of god: Vnto which I adioyn & put those same glorious titles giuē vnto him by Moses, when he desired he might see and loke vppon the Lorde God. Exod. 34. For then when he passed by in the cloude, when Moses was put into a clifte of the rocke, and God had put his hand before him, and Moses sawe his backe parts alone, he cried out. Lorde, God, mercifull, and liberall, gentle and pitiful, of infinite goodnesse and trueth: keeping thy goodnesse for thousandes, forgiuing iniquitie and transgressiōs, and sinnes, leauing not vngodlines vnpunished, but visiting the sinnes of their fathers, in their sonnes, and sonnes sonnes, vppon such as feare

God knowe in all his workes, hath names giuen him to shewe the same.

Iunilius, cōtra, hæreticos.

Gen. 17.

not him and kæpe not his commaundements: This & other such like places of scripture, do open and shew vnto vs the incomprehencible Godhead of the Lorde which onely is sæne in his workes, his creation and his creatures, and by the same commaunded in this place to exalte magnifie and blesse his name: The wicked take occasion (as I shewed you before) to call on his name verie often, and thinke they doe sanctifie it, when they name it: but it is not so: For Moses did not spæde the better for his calling on God, or for his stretching out of his armes, or for thy squeaking out on the name of the Lorde, when he commaunded in his name that life should departe, & the Grashoppers runne away out of Aegypt: but in acknowledging his might and his power, and his greatnesse that was able to doe it, and bring it to passe, and by faith, he did accomplish it: So we thinke in this sole speach vttered, halowed be thy name: there is no commoditie commeth to vs. But in remembring what we be and desiring by all meanes, with our might, with strength, with our power to blesse it, and set it forth, in that is our obedience and prayer knowe. Elyas called on the name of God, and fire came downe from heauen, and consumed the water, the stickes, and the sacrifice: And Ieremy in the nams of the Lorde, foretolde their captiuitie into Babilon: And Micheas in the name of God, prophesied of the ouerthrowe of Ahad: And yet by rehearsing the name of the Lorde, did they not this, but by faith thorowe the spirite. In like maner we, by asking or demaunding, or crauing, though it be in his name, if it be not by faith, it is nothing. The reason hereof is, vse his name, and in feare, and in skill, as he biddeth, it helpeth thæ: Abuse his Godhead, and turne it to thy pleasure, and racke his libertie to thy commoditie, and he consumeth thæ.

No flesshe shall die for others: all flesh dieth or liueth to him selfe:

All flesh ought to seeke the glorie of god and then is the name of God hallowed.

Then in this place sanctified be thy name, is nothing

thing els mente, then his glorie, ỹ knowledge of him, the true vnderstãding of his maiestie, the debasing of our selues, and the glorifying of the Lorde our God. This was the onely cause that Moses and Aaron did not see the lande of promise, neither entered into Canaan. For they did not sanctifie the Lorde at the waters of stricke: That is magnifie and extol their God, and that ought to haue glorified him, who in that distresse wherein they were, was able to haue holped thẽ if they had called on his name.

God giueth his glory vnto none: and those that serue him, those he helpeth.

Hallowing, that is making holy, or holying and sanctifiyng, doth signifie any thing that is consecrated, or giuen, or seuered frõ man vnto God, and is only proper to the Lord, to his seruice, to the worship of his name: I take this worde to proceede from the Hebrewes, that in their speech, called it a gifte (as it were) presented to God. It came of the ceremonie which was vsed in Israel, who as any thing was holy, and consecrated to the Lorde, vsed to lay their handes thereon signifying that, that thing they gaue, they willingly gaue it to ỹ Lord. So Iacob blessing Ephraim and Manasses, laide his handes vpon them, and blessed them: or put them a part from other, vnto God. In the same signification they laid their handes on their sacrifices, as being holy to the Lorde: and pastors and Deacons kept this order in the church: and so did Paul and layed his handes vpon them, deliuering them vp, or putting them in minde of their duetie, that ought to be holy and vpright before the Lorde. In that sort we do make holy or sanctifie the name of the Lorde our God, in that it is onely he, to whome we giue holinesse and sanctification, and reuerence, & homage a boue the rest, and doe confesse none to be like him: Here it commeth to passe, that we call those which be the Lordes, Saincts: that is holy: as comming from one that is holy, which is the Lord God. For as those

Such were the holy thinges belonging to the tẽple such also were the priests in the lawe: such be the preachers now: that be kept as holy vnto god and seuered from the world, that they might bliſſe and sanctifie him.

that

that are begrymed and ſweltered in claye, or ſayde to be claylike: and of blacke, blacke men: ſo from him that is holieſt are we holy. Gualter, out of Cratilas in Plato (as I take it) hath properly derined this worde, and calleth it ἅγιον (not earthly) of the priuatiue α, and γαία, That is without the earth: As then being worthy of the names of ſainctes, when we haue forſaken the enormities of the fleſh, & of the earth, which is of thoſe that beinge beare are earthly: But paraduenture ouer farre in this, and eaſely knowen from whence I came, euen from the earth, that ſauoureth ſo much of theſe groſſe and crooked ſpeaches: yet as content wᵗ my portion, I cannot be aſhamed to power foorthe my harde and crabby talke, ſeing ſo greate ſtrife in others to be nice: and in their fincſſe and puritie of tongue, could to this day (in my iudgement) vſe none: I aſke at your handes this a lone: to ſuffer me patiently, to ſpeake vnto rudelinges, euen them of the countrye where nowe I am: If not, but you will ſnoffle at it, and enuie my ſmall ſkill: truely, I giue you warning to chaunge your mindes: for euen you with all your eloquence ſhall neuer perſwade me to giue ouer: And as one vnaquainted with ſo dainty eares, I returne againe to the earth from whence I went: more exquiſite, more delicate, and the gorgeous ſtuffe, I leaue to you.

Holy, as like to God, for that he is holy.

In this place by this worde ſanctifying, or halowed I vnderſtande to eſtæme or thinke as holy: to honour and celebrate, and to call on the name of one eternall God which is holye: and in this ſence God doth vſe theſe wordes in Ezechiel, I wilbe magnified, and I wil be ſatiſfied, & I wilbe knowen in the eyes of the nations: and they ſhall knowe that I am the Lorde. Ezech. 38.23. and Eſaie ſhewed the ſame verie effectuall: The Lorde hath opened (or made his arme naked) in the ſight of the Gentiles, and all the ends of the earth

God moſt glorious and worthy all honour hath created al the creatures, to ſerue for the vſe of man: man onely did he make to honour him.

earth shal sée the saluation of our God. Esay. 52. 10. For in that the name of God is holy and reuerent, & verie holinesse and sanctitie it selfe: therfore are we commaunded to hallowe it: But because he is not knowen of all, and the mindes of men are cloyed and worne with superstition, Idolatrie, Blasphemie, incantation, execration, periurie: therefore is it that in prayer we praye, that glorie may bee geuen vnto him, homage, duetie, feare, and reuerence, that all may honour him, praise him, and laude him.

For this cause I haue set you downe a perfecte rule, and square to directe our life and conuersation withall: and to vnderstande howe God is knowen: which is, partely in our creation: partely in our redemption: partly in our iustification: that the Lorde God may bee knowen vppon the earth: his sonne Christ among men: and the spirite that gouerneth & directeth the heartes of all flesh. Theodoret, in that place where he sheweth what God is: maketh this sanctification or holines, a name that doth appertain to the Trinitie: for ỹ none els by nature are Gods, but they: his opinion is, that Lorde and God appertaine to the thrée seuerall persons: but our Lorde & God is to be honoured or sanctified: so that in one God: the Father, the Sonne, and the holie Ghost, ar to be sanctified: Eucherius vppon the Kinges: sheweth the wisedome of the Lorde God, which doth wonders and signes, and miracles, without any slothe or staying, but euen spedely at his woorde: not saith hee with many trifling circumstances, but in his wisedome at his pleasure. Howe glorious a God then is he, and worthie to be magnified: Therefore Crisostom to Philemon: When God did not stande in nede of our helpe, he created & made vs of nothing. For when he had made euery thing, then made he man: what reuerence then can we giue to our God, more

These three are set down for that his mercie and his loue appeareth most in them. Theodoret.

Eucherius in Reg.

then sanctifie him, & shewe his power among men? Primatius on the Romanes, atributeth mercie, iustice, goodnes, peace, withall other good giftes vnto the Lord: and to this end he doth it, euen to pluck downe & debase man, & to exalt and sanctifie the name of god. Augustine is verie excellent in his meditations: hee giueth vnto God these titles: Great, mightie, omnipotent, eternall, pittifull, long suffering, righteous: that hydeth many things, knoweth all things: Only strong, onely present, onely of force and of strength, vncomprehensible, seinge all thinges, iudginge all thinges, vnchaungable, yet chaunging and altering all other: immortall, infinite, whom no man can attayne vnto, Immouable yet mouinge and turninge all: vnsearchable yet searching all: feareful, and fearing all, yet neuer feared: that is auncyaunt and olde and gray headed for hee was euer: not altered, for hee is the same: that bringeth all to age, and continueth alwayes: worke inge, and fashioninge, and framinge, and making, and creating all, yet alwayes quiet: alwayes strong, alwayes giuing, neuer needing: defending, distributing, nourishing, profiting, louinge, ayding, mainteining: displeased, yet pleased: repenting, not striking: and consuming, yet protecting & fostering: that is onely one, and eternall, and euerlasting, and vnchangeable in his counsell. I suppose that Augustine hath shewed vs howe to iudge of the Lorde, howe to sanctifie him, howe to glorifie him? euen when we lay aside all that is in man, and giue due honour, reuerence, feare and maiestie vnto him: I will staye no longer in this place, I proceede to that which followeth: for I dare not stande in curious intermedling with the Lorde: but I shewe you briefely in what the Lorde is sanctified, euen in all things that are vppon the earth, whose excellencie (if it haue any) and glorie and goodnes, commeth onely

Here is it knowen that we loue God when we set out his name feare God, & increase the number of his Church.

These are vnsearchable: not to be attained of vs: yet do they not, and they cannot set out the full power of God.

from

from God: But in especial, God is sanctified by these two workes and iust iudgements of his, that happen in the worlde.

The firste is his righteousnesse and his iustice, in the reuealing whereof, euen by punishing the wicked, and comforting them that bee his, the Lorde God is chiefely glorified: as in Pharao his ouerthrow in the read Sea, with the destruction and ouerwhelming of his captaines, horses, and chariots, that was a feare and astonishment to all nations. The like in Sennacharib, the Tirant of Assiria, that ouerthrewe the Gods of the nations, and blasphemed the trewe & liuing God, and perished he and his people, by ỳ hand of the Angell. In no one thing is the Lorde so glorified as in this: in shewing his rigour and sharpnesse to the infidels and nations, and by sauing and protecting his people: what glorious & beautiful steppes had the daughter of Syon, when Iuda was brought out of captiuitie, and Hierusalem from thraldome, & bondage: and the lame man went in the strætes: and the blinde could sæ the Lorde: and the Leapers were clensed: and the bloudie Cyte, was made a running spring: and the standing pole, a riuer of swæte water: and when ioye and health was spreade abrode, vpon the childzen of that wofull and desolate widow Sion: when the Messias was come: the Churche deliuered: the Apostles called: the Gentiles elected: & Herod eaten and deuoured with Lice, the enimie of the Lorde: and the Churche had quietnesse: and the enimies were swallowed vp: and glad tydings of the Gospel, was preached on the face of the whole earth. When the Lord permitted persecution vnder Nero, Domitian, Traian, Diocliſian, vntill Arcadius, howe rose it againe triumphantly: & the Lorde God magnified in Asia, in Aphrica, in Europe, and the hereticks beaten and suppressed downe, by the worde of

God helpeth the good: beateth down the wicked: punisheth the sinner: & succoureth his faithfull: in which chiefely he is glorified.

Though Israel was as it were eaten vp of the wicked for a time: and the tribe of Iuda extinguished and the roote of Dauid forgotten: and the temple forsaken: yet soudeinly was all this renued, and God glorified in his Christ.

God. After that from Arcadius vnto Honorius: vnto Theodotius the younger: vnto Martian: vntill Leo: vntill Zeno. Howe worthie a passage had the power of the Gospell: euen from Arrius and those heretikes that went before him, vntill Pelagius and those heretikes which succeeded him? I might runne ouer the first age since Christ, where albeit the countenance of the Lorde shined not so pleasantly, as it did in others: yet the stories of Anastatius, of Iustus, of Iustinian, & of Iustin, of Tiberius, of Mauritius, do testifie, that the Lorde God gaue his Church an honourable conquest, ouer the enimies of Christe. But I let this slip, and I returne thither from whence I went: namely, that this ought to be our petition, our earnest sute and desire vnto the lord, that he would not permit his name to be blasphemed and prophaned among the nations: but in his mercie he would giue vs of his grace, and in his iustice strike and punishe those that be his aduersaries, that all men may knowe him, and adore his name: and that he may be feared and honoured among all. After this manner be the godly brought, speaking as it were in their owne persons. Not vnto vs O Lorde, not vnto vs, but vnto thy name giue thy praise, for thy goodnesse and for the truethes sake. And againe in pittifull sorte do the Saintes complaine by Dauid: when the heathen cryed out, where is their God? And againe: Powre forth thy wrathe and indignation vppon the heathen which know thee not, and vppon the kingdomes which call not on thy name. And againe in Ioell: Helpe vs O Lord of our strength, euē for thy glorie & for thy names sake. Let the reuenge of the blood of thy Saincts powred forth, be openly shewed among the nations. Yet herein is heede to be taken: namely that priuate grudge, & priuate malice, make vs not to burst out into these exclamations: but that it be done in the zeale of the Lord.

This persecucion was greate: yet was God honoured in the sight of men, by the courage & death of his Saincts

For all men we pray: for the good, that God woulde strengthen them: for the faithlull, hee would deliuer them: for the weake, he wold incourage them: for them without, that he would cal them: and for the rebell and obstinat, that he wuld consume thē: in all whiche God is magnified.

The

The seconde kinde or manner of his power, wherein he is sanctified, his name glorified, and he praised among the children of men: is his infinite mercie and goodnesse, that is extended from generation to generation, euen vnto thousand thousandes, of such as feare him, and kepe his commaundements: and were it not for the Lord of hostes & for his great mercie: that in Esay shoulde be fulfilled, that we were as Sodoma, and become as outcastes in Gomorra: the calamities that happened to Iuda, in so ofte times changing their iudges that were false so strangely, & yet recouered themselues againe so mightely in a shorte space, are a witnesse vnto vs, to testifite this.

God is a consuming fier to the wicked: to them that feare him, hee is a mercifull God.

Their transgressions vnder Samuel, yet he deliuered them: their falling in the time of Dauid yet he saued them: their miserie and desperate case wherein they faltered vnder Salomon, yet he protected them: vnder Ahab yet he defended them: vnder ꝑ residewe of his successours, yet did he not deface them: so that his iustice to punishe them: his iudgmentes to tame them: his wrath and his furie to consume them: And his mercie to incourage them, his righteousnesse to helpe them, his clemencie to hold them: and his goodnesse for to ransome them: be the greatest and the mightiest woorkes of the Lorde, wherein hee is glorified: Yet in none so much as in this: that they which went before vs, and we whiche followe nowe that be aliue, are in his mercie and goodnesse saued, & in one Iesus Christ: that being deade are made aliue: being fal'en from grace are raised vp in a gratious Lord, and swalowed vp with iniquitie, are made new creatures, and a perfect woorkemanshippe vnto God our father: Thelassius hereon, in his Hecatondate the seconde, properly toucheth this: Thou art free saith he, and called vnto libertie in Christ, by grace: giue not thy selfe then vnto the pleasure of the flesh: for e-

God trieth his people & suffereth thē to fall: that they may haue a better risinge.

Sin raigning in our mortall bodyes: wee were choked vp in the same: but that only we are saued and lifted vp in Christ.

uen in this benefite, is wrought the worke of our saluation: which is, that we be true & vpright, and perfect: that by vs & in our works the name of God may be glorified. For euen in this is the worde euil spoken of, in that we be followers of the flesh: & for this the name of God is dishonoured among the Gentiles. Then to the end this parte, for I se that I am ouer reached by the houre: nothing on earth doth set out his glorie that made it, somuch as this: That he confoundeth his enimies, wherby the Godly are comforted, and his worde hath free passage, and in his mercie forbeareth his saincts, and at once consumeth not, or in his wrath destroyeth not: but patient, lõg sufferinge of great goodnes, vseth all kind of clemencie, to bring those his vnto him.

Losenes of life in Christians, is the cause of the dishonoring of God: and maketh the infidelles the worse.

To conclude: it is the onely ende and vse of this petition. Halowed be thy name: That if we shall se the whole world to be deuided, and cut in sunder: For the word of God: then in our petition, ỹ sects may be abolished, false opinions defaced, the truth established, the Gospell confirmed: to pray to our Lorde God. Hallowed be thy name: if we be snared with the intisemẽts of the flesh: if glorie puffe vs: if brauerie & gallantnesse in the world do moue vs: If concupisence sturre vs, or impietie and vngodlynesse wrestle with vs. No easier way can befounde to ouercome them then this. Halowed be thy name: The ritch man he forgetteth the Lord, and is choked with the cares of this life: hee scrapeth greadely, he oppresseth vnbrotherly: begileth vncharitablie: dealeth with all men vniustly: and liueth vnchristianly: The aduouterer vnchastly: the thefe vntruely: the extortioner by robbery: the vserer by pilferie: or els if al the world should ioyn together in tyranie, it can no better way remedied, bee more easely redressed, or the word of God obeyed or thy life and wicked demeanour purged: then by this

Scismes in our common welth: be for our sinnes: but the euill life in precise people, certefieth vs, that they haue an other ende in their dealing then all the world knoweth.

prayer:

prayer: Halowed be thy name: but let vs leaue this, & come to the next: and it folweth.

Let thy Kingdome come.

OUR Lorde and sauiour Christ, as tendering the health and safetie of man, hath set downe a definitie, & certeine order of prayer, to be vsed: Not to take away all other: or ý no man may or can pray, but onely praying thus: but to shew vs in especiall, that the glorie of God is first to be loked for: his name promoted: his authoritie established: his Godhead magnified: his kingdome inlarged: that in all our petitions this aboue other things ought to be regarded: to desire earnestly, that the rottennesse of the flesh, and beastlines thereof might be launched, and the glorie of God: his gospell, his worde, his kingdome ratified: This is the seconde petition or request that we make vnto God in our prayers: For we desired at the first to be helped of him as of our father, & it is expedient that we shoulde not seeke our owne commoditie but the Lordes, and it is knowen in that we aske nowe: Let thy kingdome come: This kingdome, it is not giuen to one onely, but to all flesh: it is not of man, or the power of man, but of the Lorde: for that wee bee weake it is giuen to strengthen vs: because we be sorowfull, it is giuen to comforte vs: and knowing wee be ignorant, he hath giuen it to instruct vs: and for our better consolation, this is that he teacheth vs: Let thy kingdome come.

If God vsed an order in praying: then we in our supplications and in our common wealth, must be also ordered.

first seeke the kingdome of heauen and the righteousnes therof then all things shall e giuen you.

M. Gualter is of this opinion, that for so much as sinne and iniquitie reigneth in vs, therefore we pray that vngodlynesse may be expelled, and wickednesse banished, and the only kingdome of God knowen among vs: Cyprian vpon the Lords prayer. We pray saith

The saincles & holy men they, pine away and take thought if any superstition do beare sway, rather thē the truth.

saith he, that the kingdome of glorie may come, promised by Christ, and bought by the bloud and death of Christ: that we which reigned in the world, may now againe be chaunged, and reigne with Christe: For so it is prepared of the Lord, that such as be his, shoulde be seauered from the Gods of this worlde, and made a newe people to him & his father, & so receiue (as it is in Matthew) the kingdoome that was prepared for them from the beginning: There is in this life two manner of regiments: two kingdomes that be among vs: one it is of God and of the Lorde, and of his sonne Christ: The other is of ỳ prince of this world, the ruler of the ayre, that gouerneth the hearts of the wicked (as in Peter.) And this cõquest, this victorie that he claymeth and the rule which he hath, it came in by that vntimely fight which he had with our first father Adam, who in the cumbat and battell whiche he had, was seduced by the wilinesse of a poore woman: you may easely knowe what force we be of, that are ouercome by so weake creatures. And from that time Sathan hath so preuailed with the sonnes of men, that they haue bene slaues and Galeboyes, to doe his worke, and toyle in his carte euer since: yet not so: that he hath cleane swallowed vs, & taken the whole gouernement into his handes: but in this respect said to reigne: in that commonly he infecteth the kings of the earth, and the most of the nations, with the cup of his fornication: That in iust iudgement, and in ful desert for their manifould sinnes, are permitted to be scourged, and for their malice and ingratitude duely punished: In whome the kingdome of Sathan is said to haue poure for that he gouerneth their dædes and their whole life, neither suffered hee them to sæ the light and puritie of the Gospel: And this gouernemẽt it hath stollen away and so bewitched the mindes of men: that for the space of one thousande fyue hundred fiftie

As the light is more excellent and better welcome where there hath bin darkenes and ioy, where sorrow and truth, where was ignorãce so out of the kindome of Satan, is the kingdome of Heauen, made more glorious, and better accepted among men.

The wicked hee blindeth, the godly hee stirreth vp: & by his temtations, he doth make those that be the Lordes, more wyarye:

fiftie fiue yeres, the Lorde God, saue onely in a poore family, or nowe and then in some Seth, or one Enoch, was scarce knowen vppon the face of the earth: for which cause, the windowes of the heauen opened, & they powred downe rayne, and consumed those of the earth. And to so many thousandes as were there, what was the Arke that it might be compared thereunto, which had in it but eyght persons, as a seueral people kept to God? And in this place I haue drawn you out a shorte catalouge of the peruerse and crooked kingdome, the dominion of the diuel: by which you may knowe, what wee are of our selues when God forsaketh vs: and you shall vnderstande againe, that the Lord, euen in the midst of death, can keepe vs that be of his Church vnto life. I knowe ỳ I haue to deale with a great number, that if God would not cut off ỳ presumptuous spæch, would complaine with Esdras, ỳ he had forgotten Sion, & that his people had hanged vp their harpes by the riuer of Babell, and wepte there, yet could not be heard of God. And if euer it appeared in blacke and mourning wæde, then was the Church of God chæfely destitute & voide of helpe: when as Nemrod that mightie hunter, grewe vp to so great strength, and consumed the flocke and heritage of the Lorde. This kingdome of Sathan, it is enlarged especially by these thræ meanes: the firste, is in belying and defacing the trueth, the woorde of God: the seconde is in open wickednes: the third is by sects, scismes & heresies, to beat downe the Gospel. An example of the first, I cannot shew better, then in him of whom we brag so much our first father: what a lye was that he made vnto him, to begyle him withall? If you eat of this fruit, you shalbe Gods knowing good & euil? then take this in the meane time: as God his glorie, his kingdome & his empire is enlarged, by setting out ỳ trueth: so is ỳ kingdom of the diuel by disceit.

God neuer forsaketh his: but in desperate cases, vseth mightily to restore his children.

God wilhaue his to mourn a season: that they may be glad and reioyce with great honor.

No trueth is in his lippes: but falshod and lyes: be the weapons of the diuell.

After this sort, he bewitched the Philosophers of olde: he begyled the Gentiles, and nations on the earth, with fonde and fantasticall illusions: taken frō the Sunne, the Mœne, and the other creatures whō they worshipped. The beginning of the Kinge of Babylon and of Assiria, after the floode. 131. yeare, testifie the same: euen from Nemrod (before named) & called of H. Bullinger and of the Poets, Saturnus: how great blindnesse and filthie superstition incroched on the earth? euen that blessed nation, (whome God hath nowe mightily prospered) the Germanes: frō whence I knowe not whether any more heauenly, or more wise, or better learned, or greater number to set out the glorie of the Lord and his Christ, hath risen out of any place or nation, or countrie vnder ỹ Sunne, then hath from them: Yet these came out of the loynes of that beastly Monarcha: and liued a long time in Idolatrie. For take a viewe of their predecessours frō whence they came, and iudge whether God hath blessed them or no, that when they were wilde grapes, & good for nothing, hath grafted them againe vppon a newe stocke, and they bring foorth verie plentifull fruite. For consider all and the power of God which wrought it. Howe sprang vp Idolatrie when Ninus sonne to Nemrod (otherwise of the Poets Iupiter Belus) began to reigne. Hee erected a temple to his father: and to his mother Iuno: and to Rhea his mothers mother: and he was the chiefe author of idolatrie, euen the moste grosse and beastliest, that I finde among men. Him did Semiramis (a Paragon, and his mother, and an Amazon, as filthie & wicked as her sonne, succede in the Empire. Only in an out corner about Mesopotamia, and in other pettie villages was God knowen: I touche this age. For that it pleased God to suffer Sathan to build him a throne & a kingdome among men in those dayes especially: which

Of euill Parents, often times good children: and of an euill stocke good branches: yet onely the will of God: that is tyed vnto no person.

God is not tyed to the greatest number: but hee taketh, where he pleaseth: and chooseth where he listeth.

which was the foundation and Piller of all vntrueth vntill this day: For nowe began the Aegyptians to bud vp, that vntoward generation (whose name deserueth to be hated) for that all our toyes and inuentions, in hidden and vnknowen artes, began with them. And the diuell to establishe and ratifie his doctrine, began in Aegypt the fiftænth yere of Nemrod: which was of Noe the 745. & of the world 1801. yeres. Then began Mizraim (so called in their language) his tyranny: this is he called of ỳ Hysteriographers Oceanus, that made great broyles in the Church, and confirmed his wickednesse with bloude. But it is true that is in Salomon. The Lorde that sitteth in his seate doth wipe away all euill. And againe: the wise King doth scatter the wicked, and bring a mischiefe vppon them: And therefore this buylding of Sathan it lasted not long, but was broken downe, euen the chæfe walles thereof: when hee suffered Abraham to soiourne among them. For his posteritie suffered many troubles, and diuers calamities, and were oppressed many yeres: yet in the ende, the Lorde God was magnified, his name was praised, and his Maiestie sæne, & his people had a glorious day of them, when Pharooth and his horsemen and his Chariots, were ouerwhelmed and drowned in the deapth of the Seas. Therefore in my iudgement this is a worthy and mosse excellent prayer, that the olde reliques of the auncient building may be defaced: and to desire the Lorde that his kingdome may bee increased, and superstition and falshod sowed and setled in ỳ hearts of men, rooted out: and the puritie of the Gospel may take holde: and veritie and religion shine among vs: For it is the olde custome of Sathan to begyle vs: & as auncient as the Aegyptians be, and the Caldees, & the Hebrewes, so is his pollicie and his wilinesse of many yeres, and long time, & greater continuance,

God seeth all, and in due time executeth his fierce wrath.

Prayer resisteth all troubles: and if we were at the dore of death: yet are we deliuered by it.

then our late and miserable dayes be able to resist: if we were assaulted with the like. For which cause seing superstition hath heretofore ouerflowed the face of the whole earth, & from the beginning might haue continued vntill our latter times, had not the Lorde God in his sonne Christe loked on vs. For that Mahomet, and the Turke haue their dominion and glorious titles to be made Gods aboue all that be in earth: and his neighbour his nexte companion, hath nowe a long season set him selfe in his chaire of state, and Imperiall throne, and hath made al the princes of the earth drunken with his venomous cup: for that wee our selues bee a gazing stocke almoste to the whole worlde, and the eyes of euery kingdome and nation, cast vppon vs: for that peace and quietnes & the true light of the Gospel, was neuer set out in his perfecte colour, as it is at this day with vs: and for that if vnthankfulnesse continue, and lothsomnesse take vs: we are at a venture, that God will depriue vs of his benefites: Considering the brickle state, and distresse wherein we be, no greater consolation (in my iudgement) may or can happen to vs, nor worthier blessing light on vs, or more earnest supplication moued by vs: then that he would promote his glorie, sanctifie his name, defend his church, establishe his kingdom, rote out the posteritie of Sathan, & suffer his peace to be among vs.

This serpent, with many heads: God will bring downe: and you shall see him troden vnder foote.

The pope wil fall ere long: and his time as it is but short: so it is the easier to be borne: as he is nowe rent & torne in peeces: and his legges also and feete, almost cut off.

The enimies backbite the worde, and God, and the Gospel, if any fall: neither knowe they how out of their fall ther commeth vp strength: and ahey the better armed.

The second shift, and policie that hee hath to erect his owne glorie, and set vp his kingdome: is by open sinne & manifest breach of the word of God, whether it be in Idolatrie, or murther, or whordom, or incest, or sorcerie, or theft, or in any other kind of vngodlines whatsoeuer. For what a victorie & glorie hath he gotten, when the children of Abraham, & the heires of his couenant, do slide so far from the trueth, as that they be a gazing stocke and eyesore to all other.

This

This impure and wicked spirite, the author of sedition, and father of all vntrueth, by cogitations, by euill thoughts, by deuises, by euil pretences, by lustes: by concupiscence first moueth them: then by breath of the worde, by malice, by begiling, by deceipt, by intisement, by incouraging to all euill, in the ende consumeth them.

And here crepeth in his last & most deceiuable slite: that incenseth, and inflameth euen the brightest and the glorious starres, with his rancor and pride: And so puffeth them vp with vaine conceite: by his weapons which he giueth them: sectes, scismes, heresies, fonde illusions, they commonly dayle with them most good and exquisite pillers of the Church: For my owne parte if euer sathan displayed his pagiaunt, and set abrode his insignes among men, I am perswaded he hath don it very cunningly in these dayes: For the word of God is troden vnder foote, vnrighteousnesse (hath almost) the vpper hande: the alters of God are broken downe: the temple is pestered with monie chaungers: euery one hath his religion: euery one his God: botherhode is forsaken: loue is forgotten: trueth and equitie are banished into farre countries and faine to begge their breade: contention is growen vp: diuitions & enmitie are creapte into our heartes: some delight in one man: others in another man, Paul and Apollos, and Clephas are so much talkte of, that Christ and religion is neuer a whit thoughte of: this building vp of the Sinagouge of sathan, and despising the worde, doth make our prayer of small effect: no though we crie out day and night before the Lorde, Let thy kingdome come. Yet till these and such like bee amended, thinges that bee amisse, it preuaileth not:

Our strife is for trifles: & albeit great shewe be made of conscience: all men may see how small conscience these haue: which leaue their vocatiō their calling, the church & the faithfull: contemning brotherly fellowship: absent them from preaching, and hearing the worde: and dislike all but such as they would haue: this is purine with security.

Can the Rushe growe without myre: or the grasse growe without water: will the tree beare fruite with

out moisture, or canne the spider make her house or weaue her web without labour? No more can the deuill without beguiling vs, nor his workemen without intising vs: nor his builders without molesting vs, bring any good successe or passage to his kingdome: and this deuise of Sathan hath bæn put in practise of late, and I can testifie it: for that great zeale which I haue sæne, and the small knowledge whiche men haue: their religion in matters of no value: their ignorannce in thinges of great weight: can ought derogate so much from the kingdome of God and of Christ as this? It is an old barre and a croked pæce of yron he hath laide in our way: & the best Smith that I know this day, is not able to bring it to any fashion: And laboure asmuch as you can therein, yet will it neuer be brought to good passe, that any one shoulde seuer the congregation, plucke the Lorde Christ in pæses, deuide his church, bring in brawls, contentions, strife debat grudging, without greate perill and ioperdie to the nocke and houshoulde of God: And euen nowe we beginne as they in Asia did, to striue for the passeouer, and the holy day: yet in this enimitie & debate, if euerie man would examine his priuate conscience, and his dealings wherin he is blinded, the great shew and faire face for the Surplesse and the Cope to countenaunce them: wil neuer make recompence for the oppression and guile, the vse whereof somuch shameth them: But if that complaint so common nowe among vs were trewe: yet there is little consideration of the kingdome of God, when the apparell & attyre that is worne in the church shall driue thæ from it: And it is not a sufficient cause for any of you all, to crie out reformation and reformation, Church men and Church men, the Pope, and the Pope: yet I say not truely, there is good cause to do so, for if maners in men could be reformable: and they that be about the offeringes

Very subtil is Sathan, & seeketh by all meanes to suppresse religion: euen by couler of Religion.

This diuision came in but of late yeares and Sathan mightely preuailed.

I know not what this precise life meaneth: & this dealinge willeth: but I know it is against the will of God.

of

of the Lord, were found agréable: no man in tongue threatening out vengeaunce against the Pope, were founde in heart to dissemble popishly: the arke of God it néded not be caried into so priuate corners as it is, neither woulde a greate number runne rather vnto priuate houses to serue there, then refuse to come vp to Bethell to offer with the congregation: But I saye vnto all in the Lorde, and as from the Lorde: If God when wée haue plentie of the worde, and eate in full aboundance of the fatnesse of the Oliue: doth for this our sinne take breade and the worde from vs too, wée haue in our transgressions worthely deserued it: the dayes are nowe so miserable, that euery man maketh conscience of nothing: euery base ritchinboy must nowe play the Leuite, and yet vnworthy to enter into the porche of the Lorde: The people is as the priest, the priest must giue place to the people, & that man that commeth not to please them, is thought vnworthy to speake among them: The Lorde end the troubles of his sainctes, and vnfolde these deuises of the diuill: that all flesh may sée his dealings, & speake well of the name of the Lord: for till these thinges be amended, and our holowe hartes better setled, and our braules and debats ended, the kingdome of God, cannot be builded.

Flyinge from the Church: & ronninge frō preaching so small frequentinge of the Temple, on the saboth wil cause the Lord to take his Gospell from vs.

It is filthy whē priuate men become preachers.

But to vnderstande this more fully, Let thy kingdome come. We haue to consider, that as god hath permitted in his eternall counsell and limitted vnto vs whome he hath chosen, a verie ordinarie way to come vnto him: as he hath kept a certeine portion to himselfe, as he hath giuen them strength and might to resist the deuill: so he hath from all beginning in his secrete determination giuen a part & company vnto Sathanas: vnto vs that be his, he hath squared out a pathway and entrance to walke in: euen thorough his sonne Christe: in whome wee are reconciled: in whose

God taketh to him: no man can take from him:

whose bloud we are washed: in whome our glory appeareth: our sanctification commeth: his kingdome and dominion increaseth.

Gods loue was seen before the world, in electing vs: at the creation in giuing to vs: in the world in calling vs: then in Christ in redeeming vs and it wilbee fully shewen in heauen when he crowneth vs.

And this is our kingdome, that God in his sonne Christ wrought and brought to passe before the foundation of the worlde, that the heade of the serpent should be troden downe: & our deliueraunce bought: that we might liue in obedience & knowledge all our life: of this kingdome, ought these places to be vnderstode: opened before and prophesied of the kingdome of Christ and his regiment. Psal 2. Psal. 47. Psal. 72. Esa. 9. Iere. 23. But most excellently and generally in the discourse of Daniel and his prophesie: and it is alluded vnto by Paul. Colos. 1. that chargeth vs to giue thankes to God the father which hath deliuered vs from the power of darkenesse, and translated vs into the kingdome of his welbeloued sonne: and this is it for which we pray, Let thy kingdome come. Therefore Eucherius vppon the kings, doth figuratiuely drawe the kingdome of Saul vnto Christ, in that they of Israel lost the kingdome and gouernement by his reprobation, and it shoulde be recouered againe vnder the Messias by free gift: Lactantius giueth a spirituall & heauenly kingdome vnto Christ: for that he was obedient and faithfull to his father and fulfilled all thinges, euen to the death of the crosse: therefore he hath giuen him a kingdome, and honour, and rule. Also Epiphanius maketh a comparison betwixt the house of Israel, and Ierusalem, from whome the scepter and kingdome was some times taken away: but saith he, for euer shall our glorie lack, which we shal haue in the throne of the Lorde: And his kingdome it is not on yearth, for so he testified vnder that testimonie hee gaue vnto Pontius Pilate: Therefore Cyprian: Christ may be called the kingdome of God, whome we loke for dayly, and in our prayers desire he woulde come

All things do appertaine to the Lorde: for he was made all in all, for vs.

spædily

ſpædily: for in ſo much as he is our reſurrection, our glorie, our crowne, therefore ſhall we riſe & be made like vnto him, and raigne with him moſt gloriouſly: It is true and certeine, as there is a dominion and ſceptar on earth, ſo there is and ſhalbee a kingdome in heauen: ſo that at ſuch time as wee pray, and deſire to be with Chriſte, we deſire to bee with him in his kingdome, which in the ende hee will giue vnto vs in heauen. Then as the power of Sathan is great, and as he hath his pollicie and ingins readie prepared to ſnare vs: ſo hath the Lord God his ordinarie meanes to bring vs to his kingdome, and hee layeth vp in ſtore for thoſe that bee his againſt the day of his comming.

Wee haue no glorie but in Chriſt: nor kingdō, but in Chriſt: nor honour but in Chriſt: therefore are we joyfull, & glad & onely in Chriſt.

Firſt of all the kingdom of God was knowen and opened, & inlarged verie aboundantly, by his worde which he gaue vs: ſo that they which were ſnared & intangled by Sathan, had to runne vnto that eternal decree and heauenly Oracle, that was deliuered by the Lorde: The ſæde of the woman ſhall tread down the head of the Serpent: with this as with ſpirituall fode were our fathers fedd, and liued in the hope which they had in one Chriſt: for they hoped for an heritage, and for a kingdome, and for their redemption which they knewe ſhoulde bee fulfilled in their ſeaſon.

Secondly, the amplification and increaſe of the kingdō of God was ſhewed to man: in that when the appointed houre was come, he ſent his onely begotten ſonne into the worlde: that beeing made man of the virgin Marie, he might take our weakeneſſe vpon him, and beare our infirmities: that our nakedneſſe might be no more open before God his father: but we might be clothed and couered in his peace. Firſt he waſhed away our ſinnes, and nayled them vnto the Croſſe, and adopted vs into the libertie of

Faith finiſheth, and diſpoſeth all things.

the childzen of God: That we might falter no mozе, and slide from him: he lefte a defence and shielde foz vs, which is our faith: that albeit we haue sinne and iniquitie ranging in our moztal bodies: yet by a liuely hope in his bloud, we might stande stedfast against the enimie, and haue our sinnes no mozе imputed to vs: but be counted able to stande befoze his tribunal, in the merite and death of his sonne: and such an assurance is giuen vnto vs of life in that kingdom: that Paule burſteth out into a verie vehement spæche, and wondereth at the Lozd, that hath bzought to passe so much foz vs: Foz who can lay ought to our charge that be the childzen of God? It is God that iustifieth who shall condemne? It is Chziste that is dead: nay rather which is risen againe: that sitteth at the right hande of his father, and is an intercessoz and mediatoz foz vs. Wherefoze, seing the sonne of God hath made a satisfaction foz our sinnes: and hath by his resurrection, vanquished hell, death, the diuell, and condemnation: it doth followe, that he hath made vs a frее passage to his kingdome, and hath set in good ozder the perfection that was wanting: to make vs obedient childzen in this life, and to giue vs his rewarde at the length, euen a crowne of immozталitie and glozie.

An instrumẽt to vvorke vvith all sharper then any svvord, to deuide the vvorde of life.

Though god defer long: yet hee vvill pay vs in the ende.

And here commeth in the thirde thing, that establisheth and giueth vs full certeintie of our kingdom in Chzistе: whereby he squareth vs as fit stones, hewen out in good time, foz so excellent a building: and it is the earnest of the spirite pzoceeding from his father, to direct, sanctifie, and gouerne vs, against all the assaultes and temptations of Sathan. And here it commeth to passe, that where as by nature and offence of the first man, we are vnreadie and vnmeete to do that which is acceptable & pleasant in his sight: nowe by his spirite woozking in our mindes and

Man, vveake of him selfe, & vngodlye: he is perfited, and chaũged by the Spirit of God.

con-

conſciences, and daily ſtriuing with the fleſhe: wee finde aptnes in our ſelues, and a more readineſſe to obey the Lorde. This comforter as he was moſte plentifully in great terrour and aſtoniſhement manifeſted to his Apoſtles, at the firſte enlarging of the kingdome of God: ſo hath he not forſaken vs, thoughe viſibly he appeare not vnto vs: but doth purge and wipe away our infirmities, and lighteneth vs by a perfect calling, and ſecreate operation, through the obedience of his name: that we may knowe what ỹ holy and perfect, and readie will of God is. And as Saul, a verie wicked and vngodly man was founde prophesying among the Prophets: and Amos from the Mulberie trées, and from the plough, was taken into the temple and Sinagog of Hieruſalem: and as ſome of the Apoſtles from the net, and the fiſhers booke, were altered and chaunged vnto other maner of men: ſo is it with vs: made and faſhioned againe that were before filthie and wicked, we are purged, renued, clenſed and renouated by a more liuelye quickening: wee ſtande boldly before his throne of grace: and heare, ỹ knowe the glad tidings of peace: for the ſpirite maketh interceſſion, with groninges for thoſe that be the Lordes, and worketh mightily in our heartes vnto ſaluation.

The time it is appointed when wee ſhal come to God: before that, wee are as men in this worlde drowned in ſin and wickedneſſe.

Fourthly and laſtly, this kingdome of God is increaſed and inlarged by the preaching of the Goſpel. a verie ordinarie way that God hath left vnto vs, to bring vs to heauen: euen to beléeue the worde, and obey the Lord God, and to attaine to the ful meaſure and depth thereof, which is the eternall decree, purpoſe and determination of his death, the ende wherof is our life: the cauſe thereof his onely loue, good will, and fauour, that he bare to man, openly knowen and apparant by the Goſpell. It is therefore called the Goſpell of Ieſus Chriſte the ſonne of God. Mar. 1.

If the contẽpt of this be death, what ſhall become of them that do contempt it.

It is called the woꝛd of Chꝛiſte. Colloſ.3. It is called the woꝛde of the Loꝛde. Act. 6. It is called the doctrine of Chꝛiſt, oꝛ the teaching of the Loꝛde. Act. 13. And it is called the teaching of him that ſaueth. Tit.2. It is called the pꝛeaching of the Loꝛde. Rom. 16. all which titles & epithites giuen vnto the Goſpell that is pꝛeached haue this ende: To knowe that firſte it came from God: then it is deliuered vnto man: next we muſt beléeue it, (and hereby it is wée are ſaued) foꝛ this cauſe it is called in Math.13. the good ſéede. By this Goſpell health and life is ſhewed to him that beléeueth: foꝛ which cauſe Paul ſaid: I am not aſhamed of the Goſpell of Chꝛiſt: foꝛ it is the power of God to all them that beléeue. It is alſo called the woꝛde of life, Verbum eſt vitæ, that containeth oꝛ layeth vp a crowne of gloꝛie foꝛ him that is ſtedfaſt in faith. It is called the woꝛde of reconciliation, foꝛ it declareth the agrément betwixt God & man, in our Loꝛde Jeſus Chꝛiſt: and ſo finde we it. 2. Cor. 5. All thinges are of the Loꝛd, vnto whome we are reconciled in Chꝛiſt, & hath giuē vnto vs the miniſterie of reconciliatiō. And this Goſpell, it is called the Goſpell of the gloꝛie of Chꝛiſt. 2. Cor. 4. The God of this woꝛld hath blinded ỹ eyes of the vnbeléeuers, that the bꝛightnes of the glorious Goſpell of God cannot ſhine amōg them, which is the expꝛeſſe image of his father: therefoꝛe in Tim. he calleth it the Goſpel of the eternall & bleſſed Loꝛd. foꝛ this is he that God hath giuen vnto vs, a verie pawne & pledge, & full ſatiſfaction foꝛ man. This is the cauſe that it is called by the name of good tidings, & to be the Goſpel of the kingdome of God & the woꝛd of the kingdome, Mark. 1. Math. 13. Foꝛ it bꝛingeth vs from the dominion of the diuell, & placeth vs againe in the kingdom of the Loꝛd: which kingdom as Mat. recoꝛdeth, hath béene pꝛouided foꝛ the godly, from the verie beginning of the woꝛld: but as concerning this king-

The ordinarie meane to come to God is by hering: by this life: by life God: in him our heauen and our ſaluation and our life.

The loue of the father, is the loue of his Chriſt, that came for man, & dyed: that out of death, there might ſpring forth life, to all beleeuers.

kingdom, we haue it not in this life present with vs: neither attaine we the perfection thereof: for there is a kingdome of fauour and of grace, & a kingdome of glorie: this grace then it is in vs, because this glorie may bee with vs: therefore is it, that the kinge of this world is taken from vs, that the spirite of God may rest by vs. Then in briefe: this is the summe of our prayers, that for asmuch as Sathan hath his ministers to help & assist him to suppresse the worde and beate down the kingdom of Christ, & of the gospel, & to set vp falshod & vntrueth: We humblie craue of the Lord, that ỳ enemie of mankind may be snafled, and tyed vp, his empire rased out, and his force abated, and that the kingdome of God may onely be among vs. Thus much for the second petition that we make vnto the Lorde, wherein is set downe, that we ought to pray, and vnto God: vnto none that is enimie vnto vs, but to him that loueth vs: and is our father: Not to any among the sonnes of men, but to one that ruleth them all that sitteth aboue: that wee loke for a kingdome and from the Lord: that it is giuen not to vs onely but to all that are his elect: not for suche as be earthly, but for them that thirst verie gredely and seeke after God: that it is not for a time, but it is for euer: That this kingdome is with vs and we haue a good assuraunce thereof by the worde of God: giuen vnto man partely to instruct him: partly to strenghen him: partly to comfort him: that the king and ruler of the ayre may be driuen from him: and the kingdom of God and of Christ knowen vnto him: whiche kingdome he graunt vnto vs all, that hath redéemed all, Iesus Christ the righteous: to whom with the father and the holy ghost, three persones, one euerlasting, trewe, onely and eternall God, be all honour, and glorie, and power, and dominion nowe and for euer. Amen.

No man is crowned, if he haue not runne for it: no man hath it, if also hee win it not: no man doth win it but by strength: no man is strong but in God: so that wee must stay til God giue vs power, that we may haue the victorie.

All things are giuen to knowe God: but these are giuen to knowe God, our neighbour, our selues, and his Christ, in whome wee finishe and end all.

Thy will be done in earth, as it is in heauen.

The ende of our prayer is that the kingdome of God & his Christe may shine: & darkenes, and popery and dregs of superstition may bee abolished.

CHrist our sauior instructing his disciples to pray, gaue them firste in charge to sanctifie the name of the Lorde, and directe their actiones and dooinges to him that is aboue, the father of light. For it is the foundation and verie piller of our faith, that all thinges be done to the aduansement and setting out of the glorie of our God and his name: before wee presume to serch and sæke for our owne commoditie. And for that this cannot be done vntill the heade of the serpent and his force be beaten downe: We pray that he and his kingdome may be abolished, and that the Lord & his sonne Christ, & the kingdome of saluation & his gospel may be set vp, yet because God cannot reigne so in vs, and dwell among vs, as either we lake for, or we wishe for. We make our continual prayer, that his will may be done in earth among vs as it is in heauen: Whereby wee giue our selues aswell in bodie as in soule to obey him.

The kingdõe of God.

Where our onely demaunde and petition is vnto the Lorde, that his kingdome may come among vs: his name knowen of vs, hee woulde take vs into his protection and guidance: to obey his will, to remember his lawes, to fulfill his heasts, to powe our bodies and soules asmuch as in vs lyeth continully to serue him.

Nothinge so accepted to the Lord: as a willinge and ready minde to serue him.

M. Gualter.

M. Gualter in his question wherefore wee pray not for our selues: and that our will may be done as for the Lorde and for his? Seing that is against reason we shoulde make request for an other, and leaue the commoditie which is our owne. He aunswereth thus: for that Christ hath giuen an exãple of praying,

and

and set downe that which is is profitable for vs: he could not say that our will shoulde be fulfilled which is vngodly, euill, malicious, and dayly requiring that doth hurte vs: But he leaueth it to God, as knowing what it is that is more nedefull for vs.

Cyprian discoursing hereof, giueth a good reason: that because the deuill desireth and striueth with vs: therefore pray we for resistance, that God woulde comfort vs: For the deuill willeth and we will: But the will of God breaketh both: So that neither wil I, neither nill I, but that God woulde. Ciprian.

This place it wipeth away all that the Pelagianes can or may say herein: for if the will of man be ruled by the will of the Lord, and our works and our wits, and our saying and our doing be all framed by the will of god: What is there left behinde for vs to reason of? Thy hands if they laboure: thy wisedome in foretelling: thy bodie in thy indeuour: thy minde and soule what euer it be that it reckeneth: yet it is guided by the Lorde. Pelagius condempned heare.

And to the man that hath reason, what can bee more vnreasonable, then when the Angles doe there messags at his wil? the heauens obey him at his becke? The ayre flickereth & fleeteth away when hee bideth it? The waters roll and plounce forth and consumeth the inheritannce that dwell vnder the sunne? And at his pleasure returneth to his place: when the earth remoueth at his wrath, & the mountaines leaue there dwelling and runne a wrie in his displeasure? Yet that man shoulde as a Lorde and king ouer these, bee without a king and guide to rule him? It pleaseth God I shoulde see the maner of the world and of folish people in my youth: and glad I am thereof. For if a man liue many yeres, & in them all reioyce, yet shall he remember the day of darkenesse, and in the end all whatsoeuer commeth is but vanitie. But hee that The obediēce of creatures to the Lorde, doth continually checke vs that disobay him, & break his commaūdements.

knoweth

knoweth the will of God and is led by it, his ende is gladnesse and his yeares is glorie, and honour shalbe his portion for euer. For as the cloudes drop in there season on the earth, and as the tree doth fall towarde the South, or as the North winde blustreth & consumeth, or as in the place the tree falleth there it lyeth: So is it ordeined to man, that according to his life, he shoulde finde it when he commeth to accompt.

The life of man is for a time: but he that feareth God, liueth for euer.

Who can measure the waues of the Sea by his Bucketts? or who is he can shewe me the way of the spirite? Howe doe the boanes growe? And howe increase our Synewes? Or what is the iust order of the bodie, when thou liuest? What is the secreate working in the womb, when the infant striueth with his mother, & shee bursteth & consumeth with Sorrowe? All these be harde and the wisedome of al flesh cannot iudge hereof. But the will of the Lorde who knoweth it? Then happie is that man that hath vnderstanding and he is blessed of the Lord that hath wisedome: & his dayes are prolonged on earth ỹ measureth his doings by the will of God. For the husbandman soweth his sæde: but he knoweth not the gaine that will come vp thereof. And the wayfaring man he taketh his iourney in the morning: but he is not aware what wilbe fall or night. The craftes master, he worketh and wearieth himselfe, yet little doth he knowe who shall eate the labour of his handes. And he that planteth & buildeth, cannot tell to whome his substance is prouided for. Then if in these thinges that bee on earth, the Lorde God is knowen as guider and directour of them all. What saluation can we loke for? What health can we wishe for? What preseruation can we hope for? But from the Lorde? Is it then any mernaile if we pray, Let thy will be done in earth as it is in heauen?

The incomprehencible wisedome of God, and the weakenes of man.

Gods prouidence, in guiding, and prouiding for al.

Two sortes of men I condempne here. The first they

They that be emong them ſelues a ſeuerall houſe and churche from all other, that be louelike & of the houſholde of faith, with whome againſt the will of God, there is thoughts, cogitations, euil pretences to miſchiefe, that thinke, though they bee vile and laſciuious, yet to bee accounted as holy and righteous: and do thinke that they are led by the Spirite of God and cannot erre. And though they will and wiſh nothing elſe then is wicked, yet that all is done by the will of God.

Two kindes of Heretickes, bee condemned here: the houſholde of faith.

The ſeconde, is againſt the Pelagians and againſte frée will men that giue ſaluation to their dædes, and life vnto their workes, and heauen vnto their owne will: to haue frée power to chooſe or refuſe: to take it or forſake it being offered them: to haue a minde to obey God, and a will to ſerue the Lorde: and readines to fulfill the commaundements, of them ſelues and from no other. Among whome this prayer is changed: Thy will be fulfilled, and their owne imaginations ſtrengthened, for their will is ſufficient. Let no man wounder at this: For the place is not ſo inconuenient, but that I may touche it. And I wiſhe wee might not haue to do with them, they bée ſo daungerous.

Free will men, baniſhed by this place.

But as the winde that is in the Eaſt, commeth nére vnto the Weſterne parte, and is ſcattered abroade through all coaſtes of the earth: So am I afraide, that our neighbours infected about vs with theſe hereſies, driuen to ſeeke their harbour & dwelling in other places, ſhoulde wander nowe too nére vs. And vndoubtedly, if this watcheworde be not ſufficient to ſtay the courſe that is begon. My little treatiſe heereof at this time ſhall riſe hereafter to a greater volume.

Mā ſtriuinge with God, is as a beaſt, but when he fighteth with him, he vaniſheth as doth the duſt

The firſte Hereſie tooke his originall from Simon Magus, the inchaunter: hee that woulde haue

Simon Magus the beginner of the houſ-hold of faith: ſome call it the family of loue.

bought the Holy ghoſt for money, when he was baptized of Philip: That did thinke it was no ſinne to vſe the company of all women indifferently. This heretike thought alſo that he could not ſinne. And if any fault was committed, that it was forgiuen him. And lawfull to vſe any company, any vice, any euill deede, ſinne and beaſtlineſſe without exception. And this heriſie, as I heare, is blowen abroade, and euen nowe renued not many myles from vs: that it ſeemeth high time to confound them, leaſt they ſhoulde ſpreade abroade and infect others.

The beaſtlineſſe of man drowned in ſinne.

I ſeeke not curiouſly to knowe whome eſpecially they followed. For they ſauour partly of Carpocrates, that filthie and beaſtly liuer. They take part of Prodicus, that did proſtitute him ſelfe to all maner of laſciuiouſnes: that was a defender of thoſe that were called Adamites. They haue a portion among the Donatiſtes that ſeuere them ſelues from the ſupper of the Lorde, leaſt they ſhould be infected with others.

Carpocrates hereſie.

Prodicus errour.

Donatiſtes their fall.

In time of peace men do occupie them ſelues with idle queſtiõs: and among thoſe that thinke them ſelues pureſt, are greateſt hereſies.

And Pelagius hath ſchooled them, to thinke well of them ſelues: and to haue ſaluation in their own wil. So that if they knewe not before: I ſhewe them nowe (I hope in time) what father they had, and from whence they had their beginning. All whiche commeth from the enimie of all fleſhe, the father of lyes, and Prince of this worlde, that is ruler of the ayre, the diuell and Sathanas.

The houſhold of faith, brought in among the Germans.

This houſhold of faith, commonly called The familie of loue: it was ſpread abroade in Germanie, & in the lowe countrye, verie nigh about three hundred yeares paſt: and renued of late within this fourtie yeares: and hath continued vntill nowe: If ſo that it had not pleaſed God the more to lighten them with his ſpirite, that in time they ſhould reuolt.

Firſt,

First, they do thinke that he which is regenerated can sinne no more: and that the Spirite will neuer leaue them, for what grosse sinne soeuer: and that they are deified. The nexte, that their bodies may as common ware bee solde to euery one to vse them alike. Which grosse and pernicious errours, I am sorie I must close them vp in so short a rome: But yet content at this present to kæpe a lowe sayle, I will touche them briefely.

A reason that we all do sinne, & that man doth erre.

All fleshe doth sinne, for man sinneth daily.
Some men I doubt not haue the spitite of God:
Then men hauing the Spirite of God, sinne dayly.

I sometime woundered at the first entrance & step I toke vnto diuinitie, to sæ what ende was alotted vnto the sonnes of Adam. I marueiled at the grace wæ haue from God. That though Lot was called good, yet fell in drunkennesse, and rose againe so spædily by the Lorde. And Abraham so well beloued and commended from heauen: howe it came to passe, that hæ should prostitute his wife. And why Moses, that spake vnto the Lorde face to face, had not the power nor wisedome at that instant to sanctifie the Lorde at the waters of Merebath. I could not a long time digest that same of Saul, that though he had grace most plentifull, yet fell he from it. Nor of Achitophell, that was so often times in the tabernacle of the Lord, and in the ende strangled him selfe so villenously with a halter. Or why Iudas that was among the twelue (and I doubt not but he did myracles & preached to) yet fell so strangely in the end. And hardly was I satisfied when I found a doubt of a number in the booke of God, whose dealinges were somtimes commended, whose liues at length so altered, whose endes were feared and despised of many.

The sinnes of the elect, are not to death: but falling they rise again by grace.

The imbecilitie and fall of the faithfull.

The godly are neuer cast off: the wicked when they stande, fall down to hell.

The first sorte were good, and are saide to haue pleased the Lorde God: and I knowe, and I am

assured that they had the spirite of the Lorde abundantly, yet did they fall verie grossely.

The spirit of God is not tied to man: but man is tied to the spirit.

The seconde sorte that I reckoned vp, had the Spirite of the Lorde for a season, and it was taken away from them: for it was abused by them, and they had their portion, whiche was condemnation.

The thirde sort that I finde, are such as fell and did rise: and yet in the ende, howe they ended and dyed: for that they are not condemned, we haue lefte it to the Lorde.

Three kindes of operation and vvorking by the spirit.

Three sortes of men I fynde: and three sortes of worlinge: and three manners of operations, by the Spirite.

The first from death vnto life, and saued dayly by renouation.

The second, from life vnto death, that fell continually by reprobation.

The thirde, betwixt them bothe, that lined & sinned, and offended, and were strengthened: & I doubt not but saued: but by imputation, by grace through Christe.

Reason that man ruleth not the spirite of God.

The Creature cannot bee as is the Creator: neyther Adam, as was God that made him. But hee that hath the fulnesse of the Spirite of the holye Ghoste in ample and full measure dwelling in him, remaining in deitie, in godhead, in diuinitie, hath that which is proper to God and Christe.

Then neyther man, neither creature, neyther any thing on earth can haue this propertie to winde the Spirite as he listeth: for it is proper onely to the Lorde.

Elias prayed for rayne & God heard him: When he fled from Iezabell he was nourished by the Angell of God. Elias deuideth the waters, and is taken vp into heauen in a fierie Charriot. If hee prayed he had

had it not of himſelfe, he acknowleged the gift there of from God.

If the Angell was ſent from God, he did not commaunde it, nor truſt in his owne might, he confeſſed one that ſent him. He deuided the waters for the ſpirite of God did moue him: yet ſtayed he his time, for the ſpirite of God did leade him. And he was taken vp not of himſelfe, but at the commaundement and will of God that called him.

Are they better then Elyas? I neuer ſawe it yet. Are they ſtronger then Moſes that made Aegypt to quake? Then ſhewe me thy myracles and commaund the waters, the Sea, the ayre, the heauens to obey thee. Yet ſhalt thou be but a man and be ruled by the Lorde. Are they more perfect and vpright then Samuel? Hardly is it to be credited. And yet worke what thou canſt worke, it is not of thy ſelfe. The ſpirite it is not thine. Thy dedes and dealings be not thine owne. Thy cogitations and thoughts if they be good, I ſay with Paul and with the prophets. They be the giftes of God.

A compariſō with the Fathers and our men: that in all manner dealings, crye out that it is the ſpirite of God.

Will the Sunne and the Mone rule the heauens or be they not ruled of the Lorde? Can the clouds ſcatter their droppes abroade? Or the horie froſtes lie on the graſſe? Or the caterpiller eate vp the herbes? Or drought conſume them on the earth? Or the peſtilence ranſake the kinges Pallaces? Or death do his meſage in areſting thee. If the Lorde ſend them not? No more canſt thou doe any good if he guide thee not.

The dumbe creatures are a witneſſe againſt vs, that obay the Lord: yet man doth not.

The gould is digged in the earth, the cloddes be broken, the droſſe is purged, the fine mettaile is laid vp for ſtore: And ſo is man by the Lorde altered, renewed, ſtrengthened, and cleanſed, and kept againſt the day of righteouſneſſe. Can the potte pleade with his maiſter: Be it of braſſe or clay, of Copper or Siluer

or of Gould? Or the plante that is set in the earth, be it peare or aple or what fruite else soeuer, may it reason with him that grafted it, for that it might haue ben made one of a better tast? Why then shoulde we murmur at the Lorde that ruleth vs, and giueth a boundaunce of his spirite, and vprightnesse of life according to his will and secrete purpose: Not as man thinketh at his owne pleasure, to vse or abuse as him listeth. It is very true that the holy ghost appeared visiblie by signes on the apostles like clouen tongues, and is saide to come in fyre. But it is no argument.

Mā on earth is a straunger but kept of the Lorde till the daye of iudgement.

God sheweth his powre visiblie by his spirite.

Ergo, God is in vs really? in spirite.

Error and faulte of a false argument.

For I knowe that the Apostles were not deified in that place, & made so perfect that they could not sinne. For Paul resisted Peter to his face, in the Gallathians, For that when he was in Antiochia, before certeine came from Iames, he eate with the Gentiles. But when they were come, he withdrewe him and seperated himselfe, fearing them whiche were of the Circumcision. In like manner Barnabas. So that it is no argument. They receiued the holy ghost. Ergo, they sinned not. But euen God in his elect wil be glorified in that they falling downe, rise againe so gloriously.

The fall of man, is for two endes: to know his owne weaknes: to praye the more earnestly.

In deede the Persians doe reason here, that therfore the fire is God: because the holy ghost appeered as fire. And these heritickes that they be as God: because God is saide to dwell in them. Truth it is, that the spirite of God is the earnest of our inheritaunce, and that we are the temples of the holy ghost, yet but by a way of comparison. For wee finde it in the lawe: get you out from among them O my people. And seperate your selues from them saith the Lorde. And touch, not him that is vncleane, the one expresseth the other: As the Temple is kepte and consecrated to god so ought our bodies and soules to be hallowed & sanc-

Heresy of the Persians.

Their false conclusion taken away:

tified

tified and kept cleane vnto the Lorde.

As touching the beastly and lasciuious life whereunto they be giuen, no heart can suffer it, and my pen it shaketh to report it. But if that be true that is in Paul. Let not sinne reigne in your mortall bodies to obey the lustes thereof. If that be so in the Galathians, Fornicatours, idolaters, adulterers, wantones, buggerers, theeues, dronkerds, extortioners, raylers, shall not inherite the kingdome of God: If it be true to the Corinthians, to avoide Fornication let euery man haue his wife, & let euery woman haue her owne husbande. If vnto the Ephesians: beware of fornication, vncleanesse, couetousnesse, let it not be once named among you as becommeth sainctes. If in the reuelation. The Lord had some thing to say vnto the church of Pargamos although that in the heat and persecution and slaughter of the Martyrs of God they continued steadily. Yet had some among them, where as sathan dwelt, that mainteined the doctrine of Balaam, that taught Balaac to put a stumbling block before the children of Israel, to sacrifice vnto Idols and commit fornication. If hee had something to say vnto them for that they mainteined the doctrine of the Nicolitans which thing he hateth. It is most certeine and true that the family of loue hath erred.

Argumentes to proue that we bee ful of sin: and that hee which continueth therin shall die the death

The Famely of Loue condempned.

The doctrine of Balaam.

Nicolitans, that make other mennes wiues cōmō: condempned.

If God taught vs a right, commit not adulterie. If Moses said that very truely ioyne not your selues to the maner or custome of the nations. If Samuel checked them for that they wēt a whoring after straunge wiues. If Esaias, for that Israel rose vp early and went astray. And as the vntamed and vnbridled Colt went a neighing after other mens wiues: if Ieremie, that confusion shall come on them, and baldnesse on their pates for defiling their owne couche. It is vndoubted, it is most true that the famelie of loue hath erred.

Manlynes, is beastlynes: & humanity is villany, whē grace wanteth.

If

Nazianzon. If the fathers haue iudged rightly, if Nazianzen in his funerall & laste talke vnto his sister: To ioyne vs together in one flesh, cannot seperate vs from the spirite. If Ambrose in his speach he hath of virgens, was wont to commende Sara and Rebecca and Rachell, as Matrons of chastitie. Their husbandes as Lordes to direct them in integritie. If Epiphanius in his second booke, agreeth with ỹ church as vnspotted & cleane hauing honest & comly mariages therin. If Ierome vpon Timothie the 4. condempneth suche as thinke not reuerenly of Matrimonie. If Basill in his Examero calleth it the chaine and bonde of nature. If Athanasius accuseth Miluius of this heresie, and in iudging not honourably of mariage setteth forth Adam and Eue ioyned together in Paradice. If all the fathers haue agreed and set themselues against the adulterer. If Christ committed them to death. And Paul, that incestuous man to Sathanas. If they in the prematiue Church haue consented all in one, and our lawes agree in the same at this day: What nede we to striue any more for this. The case is open, the thing is knowen. It is vndoubted, it is most true, that the famelie of loue hath erred. To confute them perticulerly as it were by treatise, that I leaue to them whose priuate charge requireth it.

Epiphanus, that doth allowe mariages.

Ierom.

Basill.

Athanasius.

The rewarde of sin is death. To you I speake this, to giue a warning that all such detestable vnto the Lorde, are reserued against the great day, the day of wrath, & he will iudge them: Partely to awake you out of that slumber wherein you be, that this beginning and enterance which I nowe perceiue to be grounded a little in smaller trifles, burst not out into greater heresies.

But I returne to the next, and that is of frée will men. And yet a little I am inforsed to serch out this which is verie comon and it smelleth of the Donatist that thinke the Church is no where, but where suche

as

as they be are. Your prayer, that the will of God may be done in earthe, willeth not thæ to iudge so rashly of thy brother. And that by worde so common in the worlde: Do all thinges to the glorie of God: tasteth of those runninge heades in the Primatiue church in Affrica. The Circumcelions: that thought all thinges which were not done and liked by them, they coulde neuer be done to Gods glorie.

The abuse of our men, that vsurpe the glorie of god and edifying and suffer all things: and he accounted as wicked that misliketh them.

Againe, for I will neuer spare the wicked. It is not the will of God, that any as a man franticke and without wit, shoulde scourge and whip them selues as the Iewes and Italian fashion was: and renued amonge them in Italy of late, that remaine as the Iewes do in the olde ceremonies. I touche them vpon good occasion: for I haue knowen of these Iewish rites, renued of late.

And it is a wicked and moste heynous offence, & against the rule & prescript commaundement of God. To kæpe trueth in thy heart, and to lye vnto thy neighbour for aduauntage: or for the Gospell, to sweare to an vntrueth, to honest him that professeth religion. And it toke the beginning from the Maniches, and from the Gnosticches: and renued in Priscillian, which thinge I thinke it is but of a blinde affection and ignorant zeale, and not knowen vnto some. Let warninge therefore bee taken in time.

This errour is common: but as God loueth the good and the godly: so he hateth the wicked and the sinners, they be not the Lordes.

I finde that vnder Gratian and Valentinian, the assembly of the Priscilianistes were verie greate, suche as were defiled with filthines, with whoredom, with euill dealing, with any vice whatsoeuer. If they came vnto their secte, they kepte it close. If they ioyned with them, they concealed it. All others, they esteemed as castawayes. There was a verse among them:

In this age increased this grosse ignorance: after Christ the fourth age.

Iura, periura, secretum prodere noli.

Iudges take heede, howe you admitte othes: for this herisie is commonly sprong vp: & it is a by word that those that be not as they are: they be without: therfore they may, sweare though falsly: if it be for the safetie of their compasnion: others are thought to be but Aegyptians: that are not as they be. Arbitrarii.

Sweare and forsweare, keepe secrete, thy secret dædes bewray them not. I accuse no man: I wish amendment: for I see that which is amisse. God which knoweth the hearte and the secretes, and searcheth the raines, will search out and examine and iudge it to. Let this be a remembraunce in prayer: His will be done in earth: and it will take away thy wil from this wilfulnesse. And nowe I come to the frœwill men: I am longer then hitherto I was wont: but the matter, and the weightinesse of the cause compelleth mée.

Thy will be done in earth as it is in heauen.

This order in prayer, taketh away the will of man: it taketh away workes: it taketh away all power ỳ is in vs: it referreth vs only to the will of god. Flesche and bloud, hath in this place a great combate with the Spirite: that seeing he is lorde in earth, and maister of the fishes in the Sea, and guyde and ruler ouer the creatures in the earth: yet shoulde be so debarred of his libertie, and so tyed vnto thraldome, that hee hath not so muche as power ouer his owne soule: nor discretion to iudge of that should bring him life. The fishe that swimmeth in the riuer: The birde that flickereth in the ayre: the worme that creepeth on the earth, may seeme to be happier then man is: For euery one hath an ende and appointed time giuen him to iudge of that whiche bringeth life, and avoide that which is euill. As for man, he is so tyed: that the sworde, the Jeobet, the Arc, the water, the fire cannot bee auoided, if it bee determined by the Lorde. But vnhappie is man, that cannot see the goodnes of our God. For seeing all things happen by the Lorde: what is it shall trouble mée? God hath appointed the heauens, the earth, the clowdes, and all shall be obedient to them that feareth him. For it is our comfortes: we are weake, and we be not able to

A subtile and craftie reason taken from the impotencie that is in man: the more by his frailtie and weikenesse to stirre vp man.

to helpe our ſelues: But one there is that ſitteth aboue, and it is hee that ſhall prouide for vs.

Ierome vnto Teſiphon, complayneth of Pelagius by ſirname Bryto, according as Proſperus writeteth in the yeare of Chriſte 415. Or as Marianus reckoneth 414. In the time of Honorius and Theodocius, that ſpreade abrode his hereſies throughout all the Eaſt. And hee with a greate number more, infected the whole countrie. And it is complained by Auguſtus that it blazed and bruted foorth throughout all Paleſtine. And the ſame is author, that it was knowen in Affrica, and then carried to Conſtantinople: into Italy: into Scilitia: into Fraunce: into Englande, as Proſper recorderh: So that I wounder not at all, if the reliques thereof remaine ſtill. For Melanchton, though otherwiſe a good man, and a verie notable member in the Churche of God, of late yeares in Germanie was ouerthrowne in this. And Eraſmus that Semipelagian (verie vnſteadie I muſt nædes ſaye, and one that durſt not ſtande longe vnto the trueth) ſtumbled in this. As for Oſorius his ſwæte wordes hath ſo raviſhed our young wittes, that it is to be feared, they taſte a little of his rankeneſſe of ſpæche. Therefore, to confounde him with others that Hyerarkye, I referre you to that man of late memorie, the light and glorie of Germanie, Martine Luther, that I knowe bothe can and will take my parte againſt them all. For I ſtande not here by waye of confutation, to ſet my ſelfe an aduerſarie againſt all: but to giue vnto you a notice of ſome, for bothe I & others may well touche it, ſæing it hath had ſo great defenders of late and ſo nære vs.

Ieroma gainſt Bryto.

Marke the ſtate of wickednes: for as euery thing is moſt phantaſticall, ſo commonly it is beleeued.

Sooner is the trueth aboliſhed, then falſhod rooted out: and for this, reade the ſtate of the kings of Iſrael.

Oſorius, I thinke as odioſus, to the church of God.

Martyn Luther.

Nowe then, I ſpeake not of the ſtate of Adam, and his flyding from the Lorde: what hee was in Paradice. It is another queſtion, I talke of ſuch as wæ be now: I touche not what wæ are in ciuil matters:

Many things to be wayed in the handeling of free will.

or what our will is in common affaires, eating and drinking, in cloth, in apparell, in suche of that sorte. These pertaine to the earth: We dispute of that that leadeth vs to heauen. Wee take not in hande what there is in that man, that is regenerated by the spirite: where there is a minde and a will to the Lorde, by the Lorde. But wee speake of him that is in sinne, howe he commeth to God. And I meddle not with destenie, with prouidence, with necessitie: they are not depending hereon: For there should then be no ende of our contrauersie. Neither with the ministerie of the woorde, and of the Sacramentes, as meanes to bring vs: We should then bee to long. For yet, whether wee haue any light or not, any force and might or no, any wil, any mouing, any care any desire: For it is easily knowen, without God we haue nothing.

In God are we made redie to doe good: in our selues, wee lose all: euen our owne selues.

This is it which I touche brickely at this time, and it is my question: That in the conuersion of the wicked and vngodly man vnto the Lorde: Whereby hee is throughly grieued for his sinne: whereby hee seeth in a liuely faith, the free mercie of God, and the benefite of his Mediatour: whereby hee is iustified before the Lorde: whereby hee is renued: whereby he is lightened: whether or not, there be a minde and readinesse in him: whether his will, his soule and his vnderstanding is raised or stirred vp of him selfe, of his owne libertie, at his pleasure, for to knowe, Seeke the Lorde, and his Christe? Or whether his whole conuersiõ: his alteration: his regeneration, is to be referred to the Spirite of the Lorde, and the woorking of God? and his minde moued and settled by the Holy Ghost? or whether it commeth and proceede of him selfe? This therefore to bee shorte, it commeth and proceedeth all from God.

The calling of the sinner, and the alteration in this life of the vngodly man, is the onely worke of God.

For

For first I shewe, that from the toppe of the heade to the soule of the foote, wee are full of botches and blaines, there is no whole parte within vs: as the leprocie the bodie: so doth Sathanas infecte the soule: as the botches and byles, the skinne and flesh: So the deuill, the minde and heart of man. For wee are vnder bondage, & seruitude, and in the slaueric of this world.

With our conception commeth in sin: wiped away in the blood of Christ.

Secondly, the spirite of God onely doth drawe vs and doth renew vs, & doth make vs newe creatures. The minde and heart of man is ruled and obayeth: of our selues wee can doe nothing, no not thinke a good thought: this is more plainely seene by the forme of this prayer that I haue in hande. For the caller is the Lorde, it is done by his will to saue them that bee on earth, to fulfill the petition that it may be with vs as it is in heauen. The next cause hereof is Christe. First for that he became man. Nexte, to saue men, his bloud was shedde, and hee died to get vs life. Thirdly, he rose from death, and went vp to heauen, that wee might haue our dwelling and mansion with him who is aboue.

The manner and order of our saluatiō.

If man had life of himselfe: then no man woulde die: but this is false: then no doubt, eternall life commeth from God.

To haue an assuraunce hereof, we haue the spirite that continually worketh in the mindes of those that be his, whome he hath seuered from the beginning of the world to dwel with him. That he hath predistinated vnto life, and made the heires of his glorie. For whome hee hath elected those he calleth: whome hee calleth those hee iustifieth: whome hee iustifieth, those hee glorifieth. And where is nowe the will of man?

Sorites: or rather gradatio.

But to vnderstand more plainely the way and order of his elect whome he hath appointed in this life, to dwell with him.

First I giue them this note, that it is by regeneration of ỳ spirit, which they shall fele working in thē, in

that being ouerwhelmed in sinne, and loden with iniquitie, they shall haue tast of their owne transgressions, and a hatred of themselus as touching the flesh. And they doe rise out of darkenesse and the lustes of this life, and reforme them as newe creatures vnto God and his Christ, making shipwrecke of their bodies for the testimonie of his trueth. And therefore conuertion or repentaunce is in the regenerate man in whome there is an alteration and chaunge from this wicked and vngodly life. His soule it sorroweth for the sinne past. Contrition and repentaunce is so setled within him, that the feare of the iudgementes and wrath of GOD hangeth ouer him. But hee knoweth that he is saued and kept from it in Christe.

So longe as there is life, so long raigneth sin, in our mortall bodies: yet by our imputation in Christ, it is wiped away.

For this cause we haue a lather to climbe wal into heauē, & by steps & degrees as it were to come to God.

Foure seuerall things requisred in the regenerate man

The first is our conuertion from sinne, vnto holinesse and good conuersation.

The second is our quickning or our renewing according to the image of God, that is in man. The third is our gouernement or direction in the whole course of our whole life. The fourth is ỹ perfection of righteousnes, according to the gifte of perseuerance & continuing to thend of our race.

This meane is much contempned: preachinge despised, if the man bee misliked: therfore is there open token of infidelitie.

Truth it is that God hath left vs a meane in earth and a way to atteine to this, and it is by hearing his word, wherein the lawe and the gospell is verie plentifully set out vnto vs. And therfore the counsailes of Christ may be sufficiēt, that vpon the excellēcie of his message sheweth our duetie. For hee witnesseth that he spake not of him self, but from the father, that sent him ỹ had giuē him a commaundement what to say, & what to speake. And sainct Paul saith, I make open vnto you the Gospel which I preached, whiche you haue receiued, wherein you stande, and wherein you are saued. Therefore we loke not here vpon the mad-

Enthusiastike, very heretikes.

nesse

nesse of Enthusiastists, that be franticke, and thinke they haue the spirite. Nor of the Anabaptistes that looke for reuelations and dreames. But wee take a meane giuen vnto vs by the spirit which is the word. For as man hath power to heare, to vnderstande, to giue eare, & to reade: so vnlesse there come a schoulemaister to instruct vs, and a gouerner to guide vs wee doe as Agrippa did. We come but faire and softely.

Heare the worde, refuse it not: rebell not against the spirite.

I acknowledge an heathnish and as it were an outlandish kinde of reuerence that we giue vnto the lord, which is in a bare sight of the heauens & vewe of the Elementes, that iudgeth there is a Lorde. But this it maketh not vnto saluation. And for that cause the Prophets & the Apostles calleth man but by the name of him that is in darkenesse and in death. And therefore sainct Iohn saith, the light appeared in darkenes, and the darkenesse comprehendid it not. And Sainct Paul saith, the worldly or fleshly man perceiueth not those things which are of the spirit, for they be folishnes vnto him. And Christ himself affirmeth ý no man knoweth the father, but the sonne & he vnto whom he reuealeth him. And againe when he asked Peter, who saist thou that I am? He aunswered, thou art Christ the sonne of ý liuing God. Happie art thou Symon said the Lorde for flesh and bloude hath not reuealed this, but my father which is in heauen. And therefore verie louingly it is said vnto vs that for this end, Christ came into the world euen vnto iudgement, that those which are blinde might see. Then this is the ful force and authoritie of the spirite, that ruleth and altereth the actions in man, and maketh the doings of those in the world to be acceptable, by quickening & reuiuing, by altering & by renewing the man of God which before was vnperfect.

God is saide to do it: the sonne to bring it, the holy ghost to finish it, if it be good that is man: and this worke is but one.

Proose, that all our good actions come of God.

That it is the worke of the spirte, take that in the

Prophet

Prophet, they shalbe all taught of God. And that of Christ, when the comforter shall come, the spirite of truth, he shall teach you all things. For so I finde it euerie where: Lydia did heare, whose hart the Lorde opened that she might giue eare vnto ỹ words of Paul. And therefore one of the Prophets. I will giue them an heart they shal knowe me. So that the true vnderstanding, hearing, following and obseruing the lawes of the Lord, from whence come they? But from aboue from the Lorde of trueth, from him that willeth the saluation of all, euen of all those that bee will saue. For where Sainct Paul saith, that the fulnesse of gentiles shall come in. And againe it is saide in the Prophets all flesh shall sée the saluation of our God.

God electeth: Christe saueth: the spirite worketh and all this, is but one worke in one God.

I vnderstand it thus: Euen as Augustine doth vpon that place in Math. That God willeth all men shalbe saued, of those saith he whome he hath determined for to saue. For as Gregorie Nazianzen confuteth the heretickes that denied the holy ghost to be God, out of the first of John that reasoned with him in the same text. Euen so do I here. For vpon that place in Iohn by him were all thinges made and without him were nothing made that was made, they cauell thus.

The holy ghost is some thing and existeth.

Ergo, the holy ghost is a creature and made by him.

Nazianzne.

That father Nazianzen aunswereth thus. All things were made by him, or created, of those things saith he which he did make or create. And so say I, he willeth the life of all, and giueth saluation vnto all, euen to whom in his secrete power, and determinate purpose he will giue vnto: To those he giueth.

Ierom.

The verie chosen and elect vessels of God haue their faultes: some more and some lesse.

Therefore Ieremie had a sore fall here at, and stumbled greuously in my iudgment in one place, where I finde thus. It is our parte to beginne that is good, but the part of God to end it: our part to offer that we can, his part to finish that we wil: But howe can we most mi-

ſerably liuing here on earth, will that which is good, without the will of God? or giue aſſault thereunto which are of ſtrength to accompliſh nothing?

Auguſtin taſted hereof, and almoſt poyſoned him ſelfe therewith, if he had not lifted his head from the cup as he did: For he imagineth, that faith whereby wee beleeue in God, is not to bee ſaide the gifte of God, but to be within vs, as from vs. And thereby wee begin to wiſhe and to aſke the giftes of God. But he gaue ouer this in the ende, and attributeth all vnto the Lorde, that helpeth & prepareth, & proſpereth, and maketh readie all our heartes. Auguſtine. The labor of man is in vaine if God helpe not: then much leſſe is our ſaluation in our powre, being ſinfull:

The diuerſitie in thoſe that are baptized ſheweth this: For all alike receiuing the Sacraments: are not like in conuerſation, in life, in manners: and children ſome are taken awaye at the time of regenerating: ſome before they are brought into the Church. Others before they come to full groweth: diuers in the middle age: of which, none of them I know, but would go to heauen, if it lay in their power to get it. But becauſe it is the choiſe of the Lorde, and he electeth vs: wee may cry with Saint Paule: Oh, the heighth, depth, and breadth of the riches of the Lord, howe vnſearchable are his woorkes, and his wayes paſt finding out. Therefore I like that whiche is in Cyprian: That wee muſt bragge in nothing, becauſe nothing is ours. Iudgementes and works in God, are ſecret: Cyprian. The Fathers are very daungerous to wade in, without great aduiſement, and ernest prayer for euery one hath his fall & the young wits are eaſely choked with them.

Onely among the fathers, Clemens and Cyprian are thoſe, whoſe bookes I wiſhe alone to bee read of ſuche as God hath giuen wiſedome vnto, and good iudgement in the diſcerning of Scriptures: For they bee daungerous to wade in: and though they were neare the Apoſtles time: yet all the chaffe and the rubbigges that our late writers haue ſtuffe vp their volumes withall, ſeemeth to bee fetched from thence.

This disputation might bee prolonged: But the searching out of the fathers is a greater labour then can be attaigned vnto soudenly. And the lothsome sente, wherewithall our late writers dooinges are taynted, do discourage mee to meddle with them. I briefely ende thus. If there be yet a reason to bee shewed in naturall causes? Or if we waver and falter in things that be common with vs? If the moving of the heauens cannot be opened? If no man can shewe a reason of the brightnesse in the Sunne? nor of the clærenesse of the ayre? or of the operation of the winde? or of the order and knitting togæther of the bodie? If wee cannot measure out the sinewes? or drawe out the ioyntes? or vnfolde the secreat creuisses in the head? What are wee to reason and dispute with God? Howe feedeth hee the young Rauen? Howe is the Phenix hatched? Howe keepeth he the Storke? What dalyaunce hath he giuen to the Conney? Or what yeres doth he permit to the wilde Colte? Howe gardeth he the Lyon? What harbour hath he giuen to the sauage beastes? And to saye a trueth: what ende hath hee allotted vnto man? I saye: all the woorkes of the Lorde are wonderfull. But his secreat wisedome, wherein he hath prouided and laide vp in his mercie for the sonnes of Adam great and most singular benefites. They are not to be attained vnto: For his doings are incomprehensible, his iudgements are secreat. His wayes vnknowen: his counsell hidden: his loue and his fauour farre outreaching vs: that wee may well make our prayer vnto the Lorde, to haue his will fulfilled, & his commaundements obeyed in earth: because no man is able, eyther by wishing, eyther by desiring, eyther yet by willing it to come to heauen. Thus much for these two kindes of men ỹ are in our dayes, whereof I am sure there is a greate number. For partly

The consideration of the creatures conuersant with vs, doth amaz and dim our sight: then much more God.

If wee could but immagine the state of the blessed wee shoulde be rauished, O Lord how straungly?

Contentiaus Scismatickes become (if God stay not, grosse Heretickes.

partly by their dædes,for they be outragious:partely by their courage,they be so quarellous, the common sort of men must nædes knowe them. But to that which followeth.

Thy will be done in earth, as it is in heauen.

Cyprian gæueth a verie good reason hereof: Voluntate Dei id est Dei protectione egeamus. The will of God, that is the ayde and helpe of God is that wæ næde. For without his will we haue nought. And no man is of any force, if he in his fauour and his mercie help them not: for who hath resisted him and hath not dyed for it? Then we haue to searche what it is, that is the wil of the Lord to be done. And this is said by the fathers, & the same I find in ỳ Scriptures to be of two sortes. First his will it is holy, pure, perfect, eternall, euerlasting, from all beginning, without power of man, according to the which he ruleth all: he gouerneth all: he guideth and protecteth all, wherein all things be as they are. And he hath created & fashioned all whatsoeuer that is on the earth from ỳ foundation & original of the same. And this is alwayes fulfilled. No man hindereth it, no man stoppeth it: For the Lorde hath his decræ aboue all the inhabitants of the earth, & of the Sea, and they be obedient.

Cyprian.

The will of God is of two sortes.

God as hee is, can not bee comprehended: but as hee sheweth him selfe vnto vs, and hath reuealed him selfe in the workes of his hands, so, not els can wee know him.

Of this is written in Esay: I am God the Lorde which speake it: my counsell is firme, or indureth euer. Whatsoeuer I will, that I do. Dauid also prophesied hereof. For our God he is in heauen, he hath done all things whatsoeuer pleaseth him. For ỳ counsell of the Lord remaineth for euer. Againe in Esay: If the Lord of hoasts decræ any thing: who is ỳ shall resist him? But of this the eternall purpose of ỳ Lord I speake not of: for it conteineth the secret and hidde mysterie of our election, of our predestination, of his prouidence, of his gouernement, of his regiment in the earth. And here we do as Iob did: Wee lay our

hands vppon our mouth: wee staye the course of our lippes: we falter in our speech before the Lorde. And therefore, for that hee ruleth all, let vs commit our selues into his hand that guydeth vs: and not curiously serch, that hath in his secret determination ruled the wayes & the steppes, and the hearts & mindes of all flesh. We therefore handle this point reuerendly, and stay on him, that assuredly worketh for al those that be his. Onely let man, and the sonne of man giue him selfe into his handes, & leaue to serch out by any curious meane, what it is he hath purposed. The next and the moste perfect will of God is reuealed by the Gospell, without which knowledge we are in death. This he hath moste fully opened in Jesus Christ his sonne, the redeemer onely & sauiour of the worlde, whome hee hath appointed the onely, true, & right instructour of those that dwell in earth: according to the Oracle receiued from heauen. This is my beloued sonne, heare him: verie nighe to the saying that is in Iohn: No man hath séene God at any time. The sonne which is in the bosome of his father he hath reuealed him: For he is the true interpreter of his father. And therefore Christe of him selfe saith: All that I haue had of my father I haue shewen vnto you. Not that Christ was not knowen before: for he is openly desiphered out in ỳ Prophete. But in especiall at his incarnation: when hee tooke our flesh vpon him, & was made man: it was fulfilled that euery one shall tell his neighbour, & from ỳ greatest to the least: euen babes & little ones shoulde prophesie of the workes of ỳ Lord & tel abrode his name. Therfore Peter, the Prophets and men of God, spoke by the Spirite, suffered persecution & death, & were serchers out of the mysteries of our redemption. And this is the will of God spoken of in this prayer, that we séeke not after any other knowledge: but onely bent

The minde of God, is said to be knowen, for that he gaue vs his Worde and his Gospell: wherin wee saye the wil of his father.

In Christ are we partakers of the heauenly nature

The prophets and the fathers receiued the same spirite, which we do nowe: yet it is more apparant, & speeth more familiarly vnto vs, then in olde time.

bent and giuen vnto his woꝛd, we meditate to ſerue him day and night: whereof this is the end: that God woulde direct vs in his pathes, and lead vs a right to follow his lawes: That we may delight and be pꝛactiſed therein all our life.

Nowe to know this will of God the better, this is the ſweetneſſe and perfect comfoꝛt that we get, to vnderſtand and learne.3. thinges giuen vnto vs by his wil. Firſt it is ẏ wil of God, that we ſhould be ſaued by his ſonne Jeſus Chꝛiſte, foꝛ in him we are choſen from all beginning, to be heires of eternall life. Of this our ſauiour ſpeaketh in Iohn. This is the will of him that ſent me, that all which ſeeth the ſonne and knoweth him, and beleeueth in him ſhould haue eternall life. Then this is our petition that aboue all, it woulde pleaſe the Loꝛde to illuminate and lighten euery man with the trueth, that his will by our incredulitie and others their continancie bee not hindered.

Three things conſidered in the vvill of God.

All good things, commeth from aboue the father of light: then papiſtes haue no place manthinketh gift of God.

Here appeareth that, whereof I made mention befoꝛe, namely, that faith is the gift of God, giuen vnto vs in his mercie, by his grace, not gotten of our ſelues of our might by our ſtrength. To fulfill that of Chꝛiſt ſo often ſpoken in Iohn. No man knoweth the ſonne but the father, and he to whome the father will ſhewe him. And verefied yet againe, no man commeth vnto me vnleſſe that my father dꝛawe him to me. Foꝛ all this hidden Secrete of the death of Chꝛiſt, of his bloude that was ſhed and giuen foꝛ man it is fooliſhnes vnto ẏ fleſhly man if he be not dꝛawen and bꝛought therevnto by God. Then from aboue it is, we are lightened, that his will may bee done in vs, that are wilfull.

The earthly manthinketh vpon thoſe things that are earthly: he that is heauenly, layeth his cogitations vpō thoſe things that are a-

Secondly it is the will of God, that thoſe whiche are redeemed in Jeſus Chꝛiſte, and doe attcine him willingly by faith, ſhewe them ſelues obedient

and

and deutifull vnto the Lorde and walke in his commaundements he hath taught them. Nature teacheth those be his to owe obeysance and homage vnto them that hazarde and aduenture their lines for their sake. And the sauedge and vntamed Colte turneth backe with his salutation & græteth them w̄ her neighing, that suckereth her. Then it is good reason and a great point in vs to be considered of, to know what honour, what reuerence, what deutie, what obeysance we owe vnto him, that hath giuen his life for vs, and purchased a raunsome, (when we were captiues and cheaned vnder Sathan) and that by so greate a price, the price of blonde. And it is first required that as their is one God, so we agrée and loue as one. That wee loue him withall our heart: with our soule, with our might: it is his will, that those purified, washed, and clensed in his blonde: doe not defile their bodies that be temples of the holy ghost: but kæpe them as vndefiled members of his Church. Therefore Saint Paule saith, this is the will of God, your sanctification, your holinesse, that euery one kæpe his vessell in puritie, and in honour: not in lust and filthinesse, as the nations did that knew not God. And to the Ephes. God hath elected vs from all beginning, ý according to the measure giuen vs in this life, wee might bee blameleſſe and without spot. Whereunto I may refer that of Christ done of him at his last supper, that very humbly he washed his desciples fæte. In token of the corruption and putrifaction that must be seared & cut away in those that be his. Therefore it is Gods will that we folowe not ý lusts of the flesh, but, mortifie our earthly members, dying vnto sinne that we may rise againe to newnesse of life.

Our redemptiō wrought, and bought in Christ Iesus freely.

The Church of God is knowen, in that they loue one another.

All bee not alike: but as is the measure of grace, so do we liue in this world

To keepe vs from sin, it is the token of the man of God.

Then in these thræ, the loue of God, the holinesse of life, the mutuall societie & brotherly loue one with another, is the will of God reposed. This it is that we

we muſt vnderſtande herein the will of the Lorde. Euen that we be vnſpotted and blameleſſe in our conuerſation. That the feare of God and dread of his maieſtie may touche vs: that we be frendly & louing one vnto another through loue.

Loue bindeth vp all ſores & healeth all woundes.

Thirdly it is the will of the Lorde, that we be conformed and made like in the image of his ſon Chriſte: And as by his croſſe and death he entered the glorious heauens, and ſitteth in maieſtie and power with his father, ſo we may alſo be tamed and crucified as touching the fleſh, ỹ we may reſt & dwel with him aboue. For as the father ſometime doth laſhe his ſonne, and by a fewe ſcorges draweth him home vnto him. So our Father in troubles and a little trying as it were by ſtripes, bringeth vs backe that were loſt, and cauſeth vs retyre that went aſtray, & prepareth a ſalue to heale vs againe. Euen meditation and prayer in his Chriſt.

Mortefiynge of our fleſhly members: is riſing vp vnto God.

This is the cauſe he exhorteth man vnto the bearing of his croſſe, and chargeth his diſciples to arme themſelues againſt perſecution, and hath made his ſaincts to taſte of the whippe, and of the rodde, to reclame them when they waltered in their ſinne. For it is true that through many tribulations wee muſt enter into the kingdome of heauen. So that it is the doctrine we learne here: that when we ſuffer perſecution, and all the day long are ſcorned for his ſake, we remember it is the will of God, that hath promiſed ſaluation and victorie to his ſaincts, & ouerthrowe and deſtruction to ſuch as hate him. Therefore wee ſay it is his will to permit the vngodly and loſe lyuer, to floriſh for a ſeaſon and in the ende as the Sunne doth the herbe, and as winter doth the trãs, he conſumeth them.

Perſecution cõmon trials, of the faythfull.

As ſheepe are we ſlayne for the Lord ſake.

All creatures obedient to the will of God.

Furthermore we ſay, Let thy wil be done in earth as it is in heauen, and not without good cauſe, for the

ſonne

Euery houre are wee put in minde of our seruice to the Lorde: by his creatures.

sunne very gloriously runneth forth and doth knowe his cabbon to abide in, and when so euer it pleaseth the Lorde to commaunde them any seruice that be a boue, they are spedie in their message. The Angels obey him, the furniture of the heauens and artillery that is there, serueth him. The fire at his becke consumeth. The ayre at his commaundement infecteth: the water riseth aboue the banckes and deuoureth: The earth is opened at his pleasure and swalloweth. But if he speake vnto man and chargeth him to stand and to obey, he rebelleth. Then that which by nature wee haue not: By grace and fauour we atteine vnto.

And we pray that hys wil may be done in earth as it is in heauen. That heauen and earth may obey him together. For as the Angels minister before him, and as the spirites and soules of righteous men reioyce and sing vnto him: So take it here, that there might be a consent & agrément of vs all, in the bonde of peace, in the vnitie of the gospell, that heauen and earth might reioyce at it. Wherin we consent & confesse that he is Lorde aswell of the heauen as of the earth. And we condempne those that thinke in their hearts there is no God. For the earth is the Lordes and the fulnesse thereof.

This blessednes shalbee seene in the newe Ierusalem: when the Sainctes, and the Aungels, and the heauens, and earth: will make one consente and one voyce in seruing God: no, not the Diuelles, shall rebel any more against him: but stande to his iudgemente:

Also we are put in minde of the miserable condition and state of man himselfe, that dayly transgresseth and continually forgetteth the goodnesse of his GOD. Therfore our custom is, as was ý of Lot reckned by Peter. 2. 2. That liuing with the filthy and swinish Sodomites lamented dayly and bewayled the filthinesse that he sawe there. And as is of the good subiecte that is dayly conuersant with such as be rebellious: So is the state of Godly men, that sigh and grone in spirite, at the peruersitie of those that resist the worde. And wish (if so the Lord will) that his will may be fulfilled

in

in them.

Thus much for this thirde parte of this prayer, wherein wee acknowledge, the will and word of God howe it is hee that ruleth vs: that of our selues wee haue nothing to helpe vs, that flesshe and bloud cannot obey him, if wee want his grace to bring vs to him: that hee whiche elected vs is God, and not of our selues but in his Christe. And brought vs out of bondage by his death: and made a propitiation for vs in his bloud: and left vs an earnest of his inheritaunce, and a token of his fauour, whiche is the Spirite that guydeth and ruleth vs, and incourageth and comforteth vs, illuminatinge our myndes in his might. To whome with the father and his sonne Christe, be all dominion and glorie nowe and euer. Amen.

As God by his will, did that he could so by that ought we be willing to that hee willeth vs: least wee striue against the will of God.

Geeue vs this daye our dayly bread.

THE happie and blessed state wherein man liued, before hee fell from God: is apparant and opened vnto vs: in that the Image of the Lorde appeared in him, more plentifully then nowe it doth. When as neyther tyllinge, neyther sowing, neyther reaping, neyther gathering, was founde vppon the earth. But hee sucked from her breastes, and gleaned vp the ritches of the fielde, without labour and sweate of the Browes.

The vnhappy and pittifull fall of man is seene in that all things stand & serue and obay God: wee onely left that first state, and fell from that happines wherin wee were.

But after that Sathan had subtelly preuented vs: Our glorye was our ignominie: and our fall was our shame: and the Figge leaues were a token to our nakednesse.

Our aboundance was turned into scarcetie, and wee cast out as Plowmen to harrowe and till the ground. We tasted no more of the liberalitie of our first Nurse: but for our offence shee became harde and flintie vnto vs: and euery one eateth of the labour of his handes: and in care and sorrowe doth hee liue all his dayes: so that the necessitie wherein wee bee, the anguishe of the spirite, and trouble of minde that wee liue in, is of sufficient force to compell vs to crye vnto our God, and to howle in our miserie: that he woulde helpe, that he woulde releeue vs: that hee woulde prosper vs: that he woulde geeue vnto vs our dayly bread. The prayers that wee powred forth before the Lorde: that kepte the firste entraunce and stepped vp in the former array, to conduct vs vnto Christe. Perteined vnto the person of God, and gaue vs an admonition, to seeke the glorie of the Lorde, and the enlarging of his kingdome, before wee presume to seeke our owne commodities. And nowe that obeysaunce is giuen vnto him: he geeueth vs lycence in our owne behalfe, to aske of him suche thinges, as be necessarie.

The earth becōmeth iron, and the heauens be as brasse, & the trees denie their seruice vnto man, if God be angrie with him,

Firste seeke the kingdom of God, & then all things shalbe ministred vnto thee.

And therefore that saying of Maister Caluin, the verie Saint of God and elect of Christe, is in manye places of his booke repeated: whose sweete speeche and fyled style, hath opened suche a dore to Christianitie: as that the Spirite of the Lorde for exquisite iudgement, and true exposition of the woorde, hath not to this day blessed one of his Saintes more plentifully then he hath done him. In his harmonie page the 90. He maketh as it were a couple of Tables, and cutteth this prayer by section into two parts: whereof the one respecteth the true worship of God: The other appertaineth to the woorkes of Charitie. And trueth it is Prius nos instituit ad querendam Dei gloriam in altera parte ostendit, quid pro nobis petere con-

conueniat. He hath added (for so it pleaseth mée at this time) a verie good reason. Non enim propriæ vtilitatis studio, sic nos occupari fas est, quin primatum semper teneat dei gloria. Then this is the ende that I serche out, that all things, that are necessarie for the vse of man. All our good giftes giuen vnto vs from the Lorde, be the woorkemanship of his handes, and the blessing wherewith hee prospereth vs. That out of this may spring this interpretation, by breade, to vnderstande, as Maister Gualter thinketh. Vniuersum hominis victum, & quæcumque ad eius conseruationem requiruntur. All that is expedient for life, and that which doeth nourishe and kéepe vs.

The good gifts of the Lorde are common to all? for the Sun shineth and the raine droppeth vpon the vnrighteous, as on the righteous man.

This breade is called heauenly Lightening, or comming from aboue vnto vs, that our duetie maye appeare, and our reddinesse may be séene. That séeing all things commeth from aboue, our Lorde God, woulde not be slacke in giuing vnto vs that we næde. Maister Caluine moueth out of this place an obiection That when as Christe hath giuen this vnto all men that are of the faithfull, and praye truely: Giue vs this day our dayly breade. And of this number, there bee a greate number that bee verie ritche, and haue plentie, and their Garners stored also, and heaped with aboundance of victuall. To what ende (saith he) is this: they shouloe aske of God, when they haue verely comming in, to enritch them? Maister Caluin aunswereth: It is an admonition to vs, that if God dayly prosper vs not: thy heapes of Corne: thy vessels of Dyle, of Wine, perisheth. And so it is, and so I finde it. For hee is the onely staffe of breade, and stay of meate: and he can fæde Daniell, and make him as well liking with the Pulse hee eateth: as the children bee, that fed dayly from the kinges table. And his power is séene aswell in him that dwelleth vnder the Oke, and in the depth of the earth: and in

He that needeth, prayeth to haue it, he that hath it, prayeth to keepe it: but happie is that man, which doth his duitie, and prayeth, as commaunded of God, that hee falleth not.

The singular operation, working, & gouernemẽt of the Lorde, against nature.

the poore cottage, as it is in the Pallaces of the ritche, and with those that haue their houses of Cedar.

The great, mightie, and wounderfull woorkes of God are many: yet in no one is his power seene more, then it is in this: That euery creature hath his sundrye kindes of meate. And euery countrie his sundrie kinde of breade: And euery degree, his contrarie manner in fare. Yet euery one in his stature, and eche person in comlinesse, hath his countenaunce, and his beautie from the Lorde.

The singuler operation, working, and gouernment of the Lorde, against nature.

I sometimes talked with one not so well instructed, as I wished in this. And many an houre I spent in talke, and a fewe dayes I consumed to open vnto him the woorkes of God. I reasoned from the excellencie that hee gaue, vnto the woorkemanship of his handes.

Our English Athists, neuer haue enough, till their mouthes bee stopped with clay: & their bodies couered with the earth.

For the Birdes, they haue their glittering attyre, and are cloathed as with golde and purple. Merye pleasantly they spreade abroade their winges, and they vaunt it forth in the ayre, as in their houses, and bid battell to their enimies: yet are they fedde with verie homely dishes.

All things are giuē for mā, man onely is created to glorifie the Lorde.

The Beastes of the earth, haue their seuerall pasture, and make their boast of the flowers, and of the grēne grasse, and fede verie delicately on the Shadowes: and are valiant Champions in their kinde, and afforde vs their coates for apparell, and their liues for our foode: So kinde they bee, that when they haue laboured all the daye, and toyled in the myre, and be verie wearie euen vnto death: yet will hee bragge as muche of his haye, and of his stubble that hee eateth, as the prowdest Paramour of them all, of her nyce iounceating.

I reckoned vp the whole hoast of heauen, the

creping

creeping worme: The floting fishe, the serpent that groueleth on earth: The mansions of the depth with the cabones thereof: No one thing I pretermitted that I remembred, to set out the workes of God, & his regiment.

I called to minde that GOD giueth to man all thinges on earth to foster man: Yet vnnaturally against nature, we abuse the naturall giftes of God. And men verie vnkindly against their kindly course, eateth man. Anthropophagi.

Yet is he puissant and coragious in his kinde: & fée-deth as hungerly, and fareth as deintily: and loketh as merely: & runneth as spéedely: & liueth as proudly: & goeth as stately: as we in England with all our concepts inuented for vs. Yet could I not perswade this man, nature and ignorance had wrought so in him. And a Stoycke I found him, an Epicure I left him, counting him and his belly to be but beastly, till God shall turne him.

This I say, that expedient yea verie méete is it we should knowe the operation and inwarde working of the creatour: that raiseth out of the dust, so singuler an Image and paterne of his deitie: and hath made the sonne of that man which goeth to the Plough, and to the cart: and that followeth the cattel & kepeth the swine in the fields: That tombleth at home in the strawe, and hideth his heade in the couche, ẏ is parched with ẏ heat of the sunne, & smothered vp with his beames, & runneth to the heapes of snowe, and abideth in chillie frost, and is benommed with the blastes of the winde, and houereth ouer a fewe chippes at the end of his labour: And fédeth chearely on browne breade. Yet euen this same poore creature dandeleth his little one in his armes: and hauing so grosse a father and so homely a Of so homly a mould as wee came of how bewtie full a Tabernacle did God erect.

Nurse, this same little babe it looketh as pertely, & in face as comely, and sheweth it selfe I warraunt you in gesture so neatly, as if it had neuer knowen so base a parentage. Yet that which is more: strippe it of the poore ragges he weareth, and apparell him with purple and fine silke: set him at thy table, and pamper him vp with thine own delicacies: he wil leaue al thy meate, thy table & thy bed, he wil blubber til the death and pine away in sorowe: he will acknowledge his father, he will call and run to the poore herdwoman, he will not exchaunge that same thatcht house, for the gorgiousnesse & brauerie of the court. This is a blessing of God ý prospereth him that tilleth in the fielde, and increaseth the labour of his handes, aswell as that man that is of the city, or in the pauilion, or in the houses of great men.

Al creturs do know their bringing vp, and the verye brutish is more welcō to him that is acquainted therwith, the sumptuous furniture.

And it is euen the same thing that I vnderstande here, when as we pray giue vs this day our dayly bread. Euen that God would blesse vs, and protect vs, and giue vs of his benifites, and inlarge our store, and permit vs to enioy the welth he lendeth vs: And sanctifie himselfe in our actions, and fede vs in his mercie, helpe vs in extræmitie, nourishe vs by his creatures, guide vs in our labouring: in our going in, in our going out, in the field, in the house, in our sitting downe, in our rising vp, at meate, at table, at borde, at bed euen at all times his grace woulde be with vs to defende vs.

Giue vs our daily bread this day.

In the Scriptures bread is taken for the foode of the soule often times: & therfore Christ is called the true breade came downe from Heauen to feede vs.

It is well knowen, that man consisteth of soule & bodie: we shoulde doe iniurie to our selues, and detract from the power of God: If in our prayer wee vnderstode those things onely that bee transitorie, and apperteine to this life: and left the care and foresight of thinges to come, that may last and remaine with vs forever in heauen. Then let the same be in vs ý is in the skilfull Mariner, and let vs repose no lesse trust

in

in our selues then the Chirurga doth, that in daunger, or in perill, or in rest, or in quietnesse, omitteth no one thing that is appertinent.

It is my wishe also in those that are the Lordes, to regard this life as though they lined not, and to enioy these terrestical benifits as though they had thē not: & for their dealings in this life, to deale as though they knewe them not. For the life to come, to be launchers and searers of such corrupt and putrified members, as shall hinder them. And to bee phisitions in there dyet, and sparing in their life, that the cares of this worlde choke them not. But aswell to seke for the breade that came down from heauen, and the spiritual Manna. As they be readie to enquire and serch out for there pelfe in this life. For as the bodie is fed to encrease it, so hath also the spirite of man his preseruatiues to kepe it. And the nourishement hereof is the worde of God, euen Jesus Christe, the expresse image and liuelines of his father: that came downe from heauen and dyed for vs, that suffered on the crosse, and by his merits and bloude sheading redemed vs, our soules & bodies, and hath made vs inheritors with him in the kingdome of his father. Whereunto Paul alludeth. Where hee calleth him the spirituall fode, that oure fathers fedde on and that selfe same rocke that they stande on, and maketh them to bee baptised with the same baptisme that wee are. All which I could liuely set forth to haue bene accomplished vnder the ceremonyes in the lawe. But that the houre warneth me to make hast. And to this interpretation maister Gualter hath alluded in Luke. Whose saying I cannot but reuerence, that wrote so learnedly. Cum homo duabus partibus consstet, anima & corpore, duplici cibo opus est quo totus ali atque conseruari possit.

Careleſnes is impiety, but greedines with couetouſnes, is irreligiouſnes.

Wee fell by man, wee are all redeemed againe in the man Christ.

1. Cor. 10.

One God in the lawe: and the same Christ in the lawe: with one oblation saued vs both before & after the lawe: for he was slaine from al beginning

Therefore it is our petion, that we may haue the know-

knowledge of his sonne Christ reuealed, the only saluation of our soules, ỳ we may enioy the merites of his death, & be led & confirmed by the working of his spirite, very well and truely vnderstode in this. Giue vs this day our dayly breade.

A temporall comparison with heauenly thinges.

And here for the acknowledging and full vnderstanding of this verse, I haue at this present alluded vnto our temporall benifits, and that the force and efficasie may appeare: collected a certeine simile or congruence, which I finde misticallye to bee comprised in that it is said our dayly bread.

He that feedeth vs, is Christ.
Our breade, is his bodie.
Our drinke, is his bloud.
Our vessell from whence we drawe it, is the Lorde.
Our feeding, is in spirite.
The corne or graine, it is glad tidings of the Gospel.
The mill or he that grindeth and fashioneth it, is god the father and the spirite.
The bag or vessell it is put into, is our bodies.
The workemen it is deliuered vnto, bee his ministers.
They that eate and feede hereof, be his faithfull and elect in Christ.
This bread is deliuered, by preaching.
It is receiued by hearing.
We enioy it, or feede thereon by following.

The manner or condition of this breade is such:

It is pure and perfect wheate, the sauour whereof is to life.
It is vnleuened, for it is wrought like sweete cakes, with holinesse and puritie.
It is not rawe like dough, but seasoned in the fire, the furnace of the spirite.

It

It is not Miſlin.
It is without blemishe, vnſpotted, kned with ſinceritie.
It is pleaſaunt in taſte, and operation, for it ſaueth vs.
It is of many graines, made one bodie, to knit vs together in one Chriſte.
It is not for a ſeaſon to our bodies, it is for euer to our ſoules in heauen.
Laſt of all, wee chawe it, and conſume it by faith.

This breade, hée that taſteth of, and vomiteth it vp no more, is ſure to receiue the right vſe thereof. And hee may ſpeake boldly with Paul: That hée hath a crowne of glorie layde vp for him. Hée néede not repent him of his labour, or bee ſorrowfull for his payne taken on the earth. For his commendation ſhalbe with the Prophets that are gone before: and with the good men of God, that are tranſlated from this earthly mantion, and ſit aboue with GOD in glorie.

Better is hee that knevv not the vvord and heard not of it: thé hee that hath it, & folovveth it not: the firſt is of ignorance to reprobation: this is of foly to greater cõdemnatiõn: that, by Diueliſhnes this, of peeuiſhnes: haue one rewarde, eternall death.

The Spirituall foode I haue touched, and made ſerche for our heauenly meate: Let vs nowe procéede to ranſacke out that whiche is the bread of our bodye. For in this woorde Bread, taken alone for corporall and bodyly ſuſtenaunce: I comprehende all kynde of foode: of the greate and ſumptuous Table: aſwell as the baſe and homely banquet. Thy clothe, thy garment, thy veſture, thy houſe, thy couering, thy health, thy Woll and fléece abroade, all thy harbour, and tillage at home. For if the Sparrowe haue meate prouided him, and not one of them lighteth on the ground without our Father: In vayne is the thoughtes of man: and the immaginations of his harte be preuented, if the Lorde bleſſe him not.

What is vnderſtoode by bread.

In this is comprehended the troublesome mishaps in this life, in bodie, in minde, or any other misaduenture, so named of vs: and no other way preuented then by this: Geeue vs this day our dayly breade. For in greatest distresse, and moste ieoperdy, the Rauens can be his Messengers to nourish vs. And if we haue but one cruse of Oyle, though it be in greate famine, so that we remaine helpelesse. Yee is as neare vs as that poore widdowe vnto Elyas: and can commaunde that neyther our oyle shalbe spent, or our Meale wasted, till saluation appeare vnto Israel.

God often times tryeth his Sainctes: and when all hope is past, as appeareth to man: then commeth his sauing health soudenly.

And as one Colaquintida, was not alike to all, though it saued some of the Prophets. So more is he tyed eyther to tymes or seasons. And in the same hee giueth vs, in the same he helpeth vs, if wee aske earnestly.

I am compelled here, as otherwise I confesse in other places, to vse oftentimes interpretation & notes of the Scholemen: neyther am I ashamed to professe that openly, the vse whereof I finde to be so great by priuate conference. For euen vnto the worst of them all wee owe muche. And God hath looked vppon vs in these dayes that hath lefte vnto his churche as many volumes of suche as be pure and perfect stile: that speake their verie mother toung in Latine, and iudge discretely of the Greeke, as euer they had. Or that Oratour sawe, that bragged so muche of his Bibliotheca in Rome. From them I acknowledge I haue sucked out, (if that any thing it bee that I haue) and their comely graue and singuler maiestie in the booke of God. O Lorde whereunto had it come, if the modestie and reuerence they bare to the worde, had not cut of that naturall and luxurious heat, that bubbled out so fiercely in their talke? Whome I can neuer be ashamed of, for the pleasure I toke, and the profite I receiued when at firste I red them. And

The doctors and the fathers are as good instruments, whet and prepared for the vse of Gods church.

there-

therefore paying that I owe them, and restoring that I stole away: I haue here and there paynted out this treatise with such flowers, as not altogether robbing them, I coulde or might conueniently gather in my writings. Whereof this is one: He saieth Ours: not as hauing right or title of our selues to claim him as our owne, or ought else. But for that of his grace he geueth it vs and that freely. It is saide to bee ours. For so is Christe called our Lorde, and our redemer, not as brought in by vs. But ours, in that wee haue nede of him, and in our life call on him. For that God the father elected and predestinated from all beginning, that he should be our wisedome, our righteousnesse, our sanctification. Therefore Cyprian, pater noster quia intelligentium & credentium pater est. Et panem nostrum vocamus. Quia Christus noster, qui corpus eius contigimus, Panis est. Hee is our father, for that he is father of such of vs as vnderstande and beleeue aright. And hee is our breade saith Cyprian: For that Christe, of whose bodie we be, is our meate.

Our bread is asked: for that it is not common vnto one, but to vs all: and because God would haue vs remember our brethren as wel as our owne selues, & the whole church as our priuate familie.

In that hee saith our breade, wee are admonished euery one of his priuate calling. That wee eate the labour of our handes, and gather together that which we possesse by the sweate of our owne browes. Not buylding vp the houses of our forefathers in bloud: nor garnishing our Iuery beddes with other mennes labours: but euery one quietly to enioy his owne. * I leaue not so much to Ahab as to enter on the grounde of Naboth. Neyther shall Abymeleche presse vpon the goods and treasuries of Abraham. The Landmarke shall not be remoued: and accursed shalbee that man that ingrosseth the substaunce and commodities of others, and eateth vp the fat of the Lande: For God hath geuen a place to all, and the poore man hath hee giuen to trye thee with all agaynste the daye of wrathe.

* In Israel god permited none to beg: but with vs the number of them is so great, & their miserie such, and our harts so stonie, and our dealings so harde, that scarce a peece of bread can be aforded them.

Our dayly bread: or as the Greeke: this day our breade: Signifieth our pouertie, or the necessitie & penurie wherein wee bee: that hauing nothing of our selues, are faine to craue all thinges of another. For if wee haue all thinges that be needefull for the minde and for the bodie, yet anayleth it not: for the minde is diuersly, diuers wayes troubled with temptations.

Such is the condition of man, that the same thing which hee hath this day the verie same hee misseth on the morrow

The bodie disgesteth that it receiued before: So that it hungreth and panteth for more. And therefore wee saye: This day, or from day to day. Or as in Mathew This daye.

The meaning whereof I take this: that God giuing his benefits & the vse of his creatures to all: not nowe, but continually at all seasons: It is our prayer hee would vouchsafe to remember vs at this presente, as he hath of his goodnes bestowed vpõ vs heretofore. It is very prety, as you may easely iudge (an eloquent man) cunningly and wisely noted of M. Gualter in Luke. Videre est quam egregios facerit Satan. &c. You may easely know sayth he, what maner of Gods wee were, after Sathan had diluded the Woman: That made report vnto Eue, in what day shee should eate of the Tree of Life, shee should bee like vnto God, knowing good and euill. For as soone as shee with hir Husbande tasted of the forbidden fruite, see what Goddes wee bee? They with their posteritie fell into misery? They did hunger: they thirsted: they were troubled in the Frostes: they suffered the heate in Sommer: and lost the glorye they had before: and as Beggars from gate to gate: so were they compelled to aske at Gods hand.

If we had no thing, but of our own: we might well enough bee stript naked, and seeke corners againe, to hide our shame from the Lorde.

This meditation of so discrete a Father as he was: I would it were imprinted more deepely then it is in the mynndes of men. That hawtines and stately

gesture

geſture woulde moze eaſely bee delayed amonge vs then it is.

And the beggerly attyre that wee haue put on by our owne folly, would cauſe vs to aſke moze for gods ſake then we doe.

Here be condempned two ſoztes of men. The firſt of thoſe ỹ are not content with ſuch as god hath bleſſed them, dally and play in their riot, hurding vp all manner of vnſæmelie and vnchziſtian dealings: ſeruers of the time: and ſwallowed vp in ambition, giue wages and large ſtipende to ſome one oz others vnthziftes to hunt out noueltics and to inuent outlandiſhe feates. The milde and comely fare that this realme aboue all other nations is bleſſed with, cannot delight our Dionitius ſcholliers: that Romaine Epicure is riſen againe from death. We muſt haue Cranes neckes, that ỹ long ſwallowing of our meate may title vs moze pleaſantly. And nowe a dayes, hee is no gentleman, that hath not his ſet fældes to ſpoꝛt and trauerſe in: his newe outlandiſh feate to delight him in: and his ſhameleſſe banqueting houſe open to all minſtrelſie, to ſpende his young dayes in: Whoſe lippes could neuer vtter this. Giue vs this day our dayly bread.

The abuſe of Englande in feaſtings and banqueting, is a byworde to all the nacions on the earth.

And as the Manna whiche they gethered (if they toke aboue a Gomer, euery man foz his eating accozding to his houſholde, ſcralled ful of wozmes and ſtanke the day after. So let them be aſſured, that this their tempting of the Lozd, though it ſauour in their thzote and be pleaſant foz a ſeaſon: will in the end be rottenneſſe, and putrefaction vnto them when he calleth to accompt.

The ſeconde kinde of men that I note here, I would I might but loke vppon them, Come neare them I dare not, they bee ſo glozious: Their Parble

and Iuorie bedds, their Iewels and outragious brauerie, astonish me when I sæ them. That so muche the more maketh me to wonder, as I sæ their ende to approch and their glorie to be transitorie. For when he hath sailed in many a perilous storme, and put his life into the handes of Pyrates, and is nowe become gray headed and withered vp by long labour. Yet the value of his substance is not verie many thousandes. And then committeth he his goods paraduenture to the fire. It may be he leaueth them in the depth of the Sea: but if he liue and inioy them for a time, in the thirde generation, hee is forgotten: and so many thousands as he had, so many thousande men enioyeth them. This is a straunge thing and yet it is common among you of the Citie. For either the sea and the waues thereof consumeth them, or the easdroppers, and the lurkers in corners scatter them: or secretely the Lord himselfe by one or other meanes bestowеth them. For as lightning passeth & vanisheth out of sight: so withereth away the riches of the wicked man. And as the snowe melteth at the fire, or as the frost at the heate of the sun: so doth the substance of the vngodly, at the becke of the Lorde. The wayes of the euill are crooked, and they are lewde in their pathes. Glorie remaineth with him in his youth, and beggerie dwelleth with him in his age. For the soule of the poore man panteth for sorowe, and he ruffeleth in the streetes, and passeth by the miserable: he stoppeth his eare, and regardeth not the crie. *Wherfore the wicked shalbe cut off from the earth, and the transgressours shalbe rooted out of it. For the way to his house is death, & the path of the sinner carieth to the graue, and hell fyre consumeth him quicke: because he trusteth in his riches & maketh the world his God, and saith to his substance we shall dwell for euer, hee neuer remembreth to pray vnto the Lord: Giue vs this

All that the dayes of man is labour and tediousnes: & in the ende, his substance is not great, & he carrieth nothing with him to the graue.

*The portion of the sinner is death, his wayes is perdition, his glorie is shame, his children bee beggers, and his name is buryed in dishonour.

day

day our dayly bread.

And for that I am entred into the true discription of such a Citizen as feareth God. I will drawe out the picture and proportion of so comely a man, as for stature & height, for trewe and perfect workemanship, can not be matched in any one citie here in England, that by chaunce not nowe so long since, I had a vewe and sight of, and described by the prophet Dauid in one of his Psalmes.

For the whole bodie of a man I finde to consist of these ten partes.

Of the Head: That as the heuēs guideth the earth, so is thought to turne and weaue about the bodie of man.

Of the Heart: that as a Cesterne conteineth the litle Chanels.

Of the Breath: Otherwise as blockes & stones wer stand emptie.

Of the Liuer: to which as their captaine, the Lungs & the Lightes do their obeysance, the drawer of blood and iudge of life.

Of the Eyes: as windowes to pæpe out at, the Mistresses of the bodies, and Ladyes of pleasure.

Of the Sinnewes and Ioyntes: To couple the bodie and chaine him in, that he be dissolute and wretchelesse in bodie.

Of the Armes: } a couple of instruments huen out of
Of the Handes } nature, to tune the residue of the partes of man that be out of square:

Of the Legges: } That we seme not mangled or maimed in ioynts like idel and sluggish
Of the Feete. } scarrecrowes, good for nothing but to stand in the ayre to feare Bullards.

The philosopher as I remember thought him an vnable person and vnmete for any thing that consisted not wholy of theses partes. And Moses debarred him

him the tabernacle of the Lord: neither could he serue in the house of God, if he misled any one of these. And I thinke as in the life of man to liue heare. So in the heauens the eternal life to dwell there, be these seuerall partes of man to be required, Euen the head, the Heart, the Breath, the Liuer, the Eyes, the Synewes, the Armes, the Hands: the Legs, the Feete, without the which, no man can come to heauen and vnto God, and painted forth by the Prophet Dauid. In the. 15. Psalme.

Rara auis in terris, nigro simillima cygno,

An vpright life, the head of man.
Righteousnesse, the Heart of man.
Truth, the Breath of man.
Goodnesse, the Liuer of man.
Modestie and comelinesse, the Synewes and ioyntes of man.
Humilitie and lowlinesse, the Armes of man.
Swearing & not disapointing thy neighbour, the Handes of man.
No reward and bribe to slay the innocent, the Legs of man.
No giuing of money vpon vsurie, nor purloyning from the poore, the Feete of man.

As for him whome the Poet hath deciphered out Qui mihi possit quod honestum ac iustum videatur.

The description of a worldely man.

Whome wantonnesse and vnbrideled lust, hath pusshed vp to all sinne: whose amendement of late I wished: whose end I feared: whose life is laid with his welth: whose ioy remaineth on the earth: whose pleasure perisheth, whose riches faileth: that neuer thinketh on God: remembreth not the Lorde: prayeth not to him that sitteth aboue: thinketh hee hath all things from himselfe. Loke I pray you vpon him, beewe and marke him wel: and see whether he be dect, as a prophet, or apparilled as Aaron, or in fashion as Leuite, or in maners as an Israelite, or like such a man as

as shoulde dwell with God. That hereafter if you chaunce to see him, you maye by my markes fully knowe him.

¶Whose head is sinne: whose brainpan is wretchednesse: whose ende miserie.
¶Whose Liuer is vnrighteousnes.

¶Whose heart is darted with vntrueth. { *That dissembleth in his tounge, lyeth to the simple, beguileth all.*

¶Whose breath is blasphemie. { *That belcheth, and ratteleth out othes against the highest, regardeth not the Lorde that sitteth aboue.*

London is witnes hereof the proportion & stature height of whome, was drawen out this last yere, 1577. giuen of God an example for euer, to shew howe men should bestowe their riches: and a hostar, dwelling in Burchyarde lane.

¶Whose eyes be compact of loftinesse and of pride.
¶Whose ioyntes and sinnewes, are encombrance and hurte, disappointing and disceit.

¶Whose armes are swearing, and beguiling his neighbour. { *By trecherie gaining: by dissembling enritching, by vndooing, murthering, armes, Wysse, able, and of force to wrestle, with the mightiest.*

¶Whose hands are redines & speedines to gayne by false sleightes. { *Two hands, able to ingros whole common wealthes, into priuate commodities.*

¶Whose legges bee vsury and extortion. { *Able in time by this villany, to outronne him that is swiftiest in his race, and ouertake him that dwelleth in most stately Pallaces.*

Whoſe feete are briberie & rewarde, to ſpoyle the innocent.

Able by the blood of righteous men, and by inglutting him ſelfe in their innocencie, to ſtande on feete, and prannce it, to looke aloſte, and countenaunce it, to goe ſtately, to ſtande ſtoutly, as though hee were moſte pure in harte.

This kinde of man I would hée were not with vs, or if hée bée gone let him bée a warning to vs: for it is not with our humanitie, when God hath giuen vs Bread plenty, and bleſſed vs with aboundance, to aske ſtill with Mydas, till wée bée choked with Golde. So Naball like, that wée can not ſpare Dauid ſo mutch as thrée Loues of Breade to fede his Seruantes. That riche gluttõ in Luke as I am perſwaded, when hée lay in Hell in tormentes, and ſaw Abraham, hee woulde willingly haue drawen out his Golde, vntill the bottome of his Coffars, and haue morgaged all his land and ſubſtaunce to, for one droppe of water to cole his tongue.

If the riche man haue nothing he curſeth: if hee haue a littell hee deſireth: if hee haue much hee ſwelleth: but if hee haue honour, then he forgetteth God: thus the vngodly haue neither beginning or ending of their wicked nesse.

But goe to thou riche man, laugh, ſporte, playe, and bée merry: Thou knoweſt thy Heauen, and that is Hell. The nexte thing I haue noted is this: Firſt he giueth: then to vs: Thirdly to day: Fourthly, Bread. Wherin wee are admoniſhed of the duety of all Chriſtians: not to gaze ſo mutch on the commodity of priuate gayne: as to pray and to remember the ſtate of the Church. For in that wee pray for vs, wée pray for all, euen ſuch as bee of the Houſehold of GOD.

It accordeth to the doctrine of Paull. 1. Corinth. 12. That maketh our body vnder one head Chriſte. And that mutuall συμπαθια, that compaſſion and remorſe wee haue one of an other, is properly ſet forth to the Epheſ. 2.

And

And as the Childzen in Luke are sayd to daunce, when their fellowes daunced: and are sayde to wæpe when as they wepte: and to bæ merry when their compañions were glad: So in like manner are the Seruauntes of our God, that remember the afflictions of our fellowe Bzethzen, and thinke on the calamities of such as suffer with vs. Foz as in heauen there shalbe not diuers, but one Song: one Alleluiah to pzayse the Lozde: And as there is not many Ieruſalems but one Ieruſalem. And as there is but one Golden Read to measure the Temple. So there can not bæ, neither should there bæ, any mozе then one voice in one Church to pzay to God.

As the smoake from the fier, so should our prayers asceð vp altogether to the Lord.

Hee that giueth, is God:
To whom it is giuen, is all flesh:
It is to day, for wee alwayes neede it:
And Breade it is, euen all manner sustenance to nourishe vs.

The vse hereof is this: that wæ shewe our selues duetiful and obedient, rendering due homage and reuerence to the Lozd, from whom wæ haue all things. Foz if the Oxe knoweth his kæper, and the Asse his Maisters Cribbe. Shall Israell and they of the house of God, forget the Lozde? Fighteth not the Dog foz his Maister? striueth not the Beare foz the safety of his younge? doth not the Husbandman lay his cozne to vsury? And hydeth hee not his grayne in earth? And is not the ground thankefull agayne foz his tendinge and care hee had of it? Then let man cast his eyes to Heauen, and thinke on the Lozd that giueth all, that hæ bæ not forgotten of his Father aboue, when Christ shall come and deliuer vp the Kingdome to his Father, and giue rewarde to them that serue him.

The willing minde, & the ready hart, & hee that is thankful vnto God, is hee that is accepted of the Lorde.

Thus I haue though very wearysome paraduenture to your hearinge, breefelye passed ouer, this firste lesson of our first Table concerninge man.

Two more there is left behinde: which if God permit and my leysure do affoorde it, shalbe more narrowly and straitly handled hereafter.

Forgiue vs our Tresspasses, as wee forgiue them that Tresspas against vs.

We ought not to sease at any time frō prayer, but the remembrance thereof ought to be as the dew of the morning, or as the frosts in Winter, that faleth not.

I Haue very often made mentiō in this my Treatise of the necessity of prayer, & now the force therof appeareth so liuely, and the greatnes therof is set down so fully, that in so good a thing, in so perfecte a rule appointed by the Lord: I once more am enforced to call you altogeather, to assemble your selues as they in Esdras did, to vnderstande and heare the Booke of God.

For as in the Tables of Stone wherin the commaundements were engrauen: The first commaundement auayled not, if they made a seclusion of the second: No more can that which went before (profitt vs) of the Lorde and of God, and of our bare protestation vnto Christe: vnlesse in his mercy hee forgiue vs. Wherfore wee are to bee called togeather euery one, and to all persons I giue notice of thesame, that euery one may iudge his dealinge: Then shall wee bee forwarde and attentiue to heare the Lorde: when wee are found to agree and meete as one. Or when such A. Zacheus is caught among vs, as wil not iudge but forgiue and pay his debts: and that can as expedient, speake trueth in all. As for mee I may do that which Statius doth in Synephebis: and with good cause desire and craue the helpe of all which are as I, all

As bare wordes edifie not so a rehersall of Gods commaundemēts profite not without beleefe steadily fixed in him.

wrapt

wrapt in sinnes. And iustly I thinke I can crye out.

Pro deum, popularium omnium adolescentum,
Clamo, postulo, Oro, ploro, atque imploro fidem.

Not for a light and trifling thing, offence is committed: he must die the death.

Ab amico amante argentum accipere meretrix non vult.

The money that was offered of the louer, is refused of his Peragon. But euen to ioyne & helpe, & come in one, and marke my spæch, that haue to doe and to medle with that, will accuse you all: euen of faith, of hope, of religion, of trueth of allegiaunce: Non dijs immortalibus. As the Orator reported. But to God, to the Lord, vnto Christ that can consume vs.

If Poets haue put religion in vanities: & woundred at follies: wee may be amazed in handeling matters of faith.

For iniquitie is the way of all flesh, and the treadings of those in earth is ignoraunce. Wherefore let vs consider the vanitie of man and by dæpe consideration open the rawnesse of our nature: let vs persenaer in discerning our owne corruption, and offer vp our soules and bodies to the Lorde, for he it is wee haue offended.

Therefore in this nert percell, though it be but a small bundel, is trusted vp the saluation & ful drift of vs all, that can neuer glorifie the Lorde better, nor shew our selues more obedient vnto him, then at such time as we debase and humble vs before the Lorde, when that arrogancie and the man of pride is laide down, & our bodis mortified before our god. For if we do confesse the Lord to be our father, if not on earth, but in heauen: if we sæke to sanctifie him and to magnifie his name. If to reigne in vs by his spirite. If that his kingdome should be enlarged, his name glorified, his praise eralted among the sonnes of men. If that his will may bee fulfilled and what please him may come to passe. If that he giueth to vs continually and feedeth vs dayly and nourisheth vs howrely, and

The humble spirited man is better then Sacrifice: and lowlinesse of heart, and contrition is the burnt offering.

giueth vs bread and meate in due season: yet is it nothing, it is but a bare knowledge, and an hypocriticall confession, if thou aske it not in humblenesse, and meekenesse of spirite, but art swelled and puffed vp with Pride, as though thy owne righteousnesse, and the strength of thine owne armes had brought it to passe. For which cause we pray that our debts may bee forgiuen vs, and our transgressions pardoned vs, and we acknowledg that we owe much vnto the Lord God. For seeing that our sinnes are as the stayned clothe of a woman: for ỹ we hatch Cocatrice eggs, and weaue the spiders webbe. Is not his hande vpon vs, and his consuming wrath, hath it not alreadie snared vs, and are wee not intangled vnto death? And is it not time to begin, & to pray w̄ humilitie, & confesse our sinnes? for here glittereth forth the first hope we haue in Christ, in that he was a propitiacion for vs to his father, that cannot any otherwise be satisfied, then in acknowledging our sinnes.

As poyson to the bodie, so is vngodlines to the soule, & as corruption to the sore and the wounde: so is sinne and iniquitie to the mind of man.

Chiefly here and before all els, we haue to vnderstande, what is ment by this, for giue vs our debtes.

If God pardoned not, no flesh coulde be sauid: the pardones of the Pope vanish away here: for wee haue remission and our debtes is paid in one Christ

For as touching our duetie, wee owe much vnto the Lorde, feare, obedience, loue, reuerence, with sutche like. Beeing so mutche bounde the more vnto our God: as his mercie is greate, and his loue surpalling our loue, or his kindenesse without ende, whiche is set forth to be seene of man, in these two thinges.

The first is in the eternal couenant which he hath made with man whereby his frée mercy is séene, by not imputing vnto vs our sinne.

After the fall of man, wee had an eternall couenant giuen vs, otherwise, we had been past hope of recouerie.

The other is, the weakenesse and imbecillitie of all flesh: so that being debters we are alienated from the Lord, hauing no hope of peace left vnto vs, but by his onely grace, to fulfil that. Rom. 3. That all haue sinned and are destitute of the glorie of God, and that euery

euery mouthe might be stopped, and the whole worlde culpable in his sight. For though there appeare a certeine notice and glimmering of perfectiō (as it were) in the saincts of God. Yet till they bee moued by the spirite, they runne at randals, and then whē they are best, they fall often.

Wherefore here is condempned those vpstart and newfangled vanities, nowe of late flætinge to and fro in the mindes of men: that by counterfait and glosing speech, insinuate I knowe not, what kinde of holinesse in themselues. And there is a byworde of late crept into our Church, taken as I suppose from the contrarietie of their manners. And we must be puritans in the name of God, and seuer our selues from other congregations: and truely paraduenture more aptely then they are aware of. For Puri tanquam spuri, agræth right: God be mercifull vnto vs: I knowe some that goe a tippe Twes, and mince it as neately in talke, as any courtier of them all can doe at meate. and yet by your leaues (be not angry wt̄ them neither) they be as vily spleafoted, and treade their shoes as much awry, as ỹ homeleft carter of them all that kæpeth the Plough, thorough out the yeare. And when I haue considered all, they bee but men. But blessed be our Lorde the man Iesus Christe, that hath giuen vs an other meane, and opened vnto vs a better way, and permitteth vs to haue falts and some blemish, and suffereth vs to fall oftentimes: and then giueth vs leaue to lay the burthen of our sinnes vpon his shoulders. For euen thus it is prepared, ỹ vnlesse Moses haue one to holde vp his arme, ỹ victorie wilbe lost: and yet if it be so that he hath helpe for a season, such is our nature, our fragilitie such, ỹ he is wearied to: ỹ if ye haue not a stone to vnderprop him, to stay his elbow on. It is in hazard ỹ he falleth not they ỹ al. And if Dauid coulde not promise him any assurance

præsc. tians.

Niseneſſe ioyned to open wickednes: causeth blindnesse.

If God helpe not, vaine is the hope of man: and in our fall, if he raise vs not, we lye still.

in his life but that he fell so sodeinly, at the sight of a filye woman that washed her: bragge they asmuche as they will, and liue they as well as they can, yet at length by trusting so much to this tower, they may paraduēture some one or other time be ouertakē: but this two headed serpēt I let it alone, God wil one day as he hath of late mangled the one of them: so I doubt not, but he wil sharpē an other sword, shal cut off both.

By our debts we are put in mind of gods iudgements, which in our selues we can neuer paye, or aunswere for them sufficiently.

This pēce of this prayer calleth vs to the tribunall seate of God: and our names written in his booke, our plea can be no other then for mercie: so that what we haue not of our selues, that haue we from the lord and condempned by sinne in the flesh, wee are raised by him in the spirite: For all flesh sinneth: the iust man liueth by fayth. Dauid I doubt not did sée this: When he acknowleged his imbicilitie, and gaue way vnto weakenesse, and sawe his conception how it was in sinne: and knewe his thoughts howe they were euil from his youth. I labour more in this, for that I haue had of late to deal with some, that presume to seuer them from those be wicked, and accompt all things as righteousnesse that procedeth from them. These I desire in the Lorde, to reade ouer the Prophets: And if from Adam till the flonde, all had their infirmities. If Adam fell: if our first mother gaue vs so vnluckie a drinke that we al haue bēn blistered therwith from our cradelles. If Abell offered vp ẏ first fruites of his shéepe, as a sacrifice to the Lorde, yet commended to bee a iust man. If Noah him selfe commended of the Lorde, fel so grossely in incest and ouercome in drinke: we be no better then our fathers, we may fal. I speake not here to vphold sin: no the lord God is my witnesse whom I serue in his Christ, that since ẏ first tast ẏ I supped of the Cupe of ẏ Lord, & from ẏ time I set my fot vpō ẏ dore of his threshold, to sée what was don ther, I haue abhorred to ẏ death, ẏ ways of death.

This puritie in this your securitie: is plainly shewen to be infidelitie.

Weakenes is ours, as for strength it is the Lordes,

And

And let this bee my witnes at the day of the Lorde, and let mee looke at that day for the Crowne of glorye, as I haue sought with all endeuor to builde vp his Churche, and detested iniquitye.

Let no man suspecte mee here, for I know I haue to deale with curious heads, that take euery light occasion for their purpose. I shiuer them in peeces (for this cause onely if I can) and I cut them of. For this is my Faith, and this I know: That by the first man came in death: & by ỹ second man Christ came in life. The protestation of his fayth, that wilbe saued.

The first is of the flesche to condempnation.

The second of the Spirite to Saluation. And that which commeth of it selfe, ryseth vp in man, to cast downe man: being only sinne scrawling in our mortall bodies, and is made rightcousnes in the man Christ: in whome we haue an earnest by the spirite. Our spirite witnessing with the spirite of God: that we be inheritours of life: so that I leaue to vs no good thing as of our selues: but I referre my selfe to the handes of God, in his sonne Christe: in whome onely, I rise a perfect man to life eternal. As for others, if they thinke to get any thing by their labour, let them bragge thereof when they haue gotten it. For as the Carpinters of Noe, when hee made the Arke: so are these: that made a house to saue some, yet saued not them selues. And they may glorifie the Lord in one or other their doings. Glorie in the heauens, till they be changed, shall they neuer haue.

Lactantius as I thinke of his milde and pleasaunt wordes, he spake in his booke de Ira, hath wiped away all the sleights of man, as touching this question. For Subiecta est peccato fragilitas carnis, qua induti sumus. The fragilitie of our flesh saith he, is subiect & prone to sin, wherwithal we are clad. In his booke Contra Gentes, in his. 13 Cap. he hath confessed ỹ very like: that no man can be without sin, during his abode in the flesh. Lactantius: a lactæo flumine.

Gregorius Nazianzen.

Gregorius Nazianzen, in his Oration so termed, wher with all hee comforteth. De patre tacente: giueth it proper only to the Lorde God, to bee without sinne. In his Oration Infamatrice. Agaynst Iulian the seconde, (as els where in many places) setteth downe that God hath so ordeyned, ý no man on earth should bee without sinne.

Ambrose. Bound wee are, and thrall euery one of vs, and chayned to the infirmities and feeblenes of the flesshe, in this terrestriall tabernacle.

And Ambrose set down the same in his time, that I stand on now. And in his first Booke Chap. 2 Quis est, sayth hee, qui mundum Cor a peccato habeat, Aut non delinquat in Lingua sua? Is there any man sayth Ambros that hath a cleane hart, that is vnspotted and frée from sin? Or that hath not offended in his tounge? Herunto it is alluded in the Scriptures, where it is so often attributed vnto our satisfaction, our clensing, our washing, our purginge or makingecleane, our frédome in Christe.

This suppressinge and beatinge downe of the insolency flaming a fresh in our age, might in one Psalme 32. bee sufficiently raked out. Wherin Dauid speaketh no one word of iustification in vs. But hee counteth that man happye whose iniquities bee forgiuen, and whose sinnes bée couered: hee accompteth him blessed to whom the Lorde imputeth no sinne. In Esay the Lord him selfe speaketh, where hee comforteth as it were his people Israell, shewing it was only hee that did blot out their transgressions, and of him selfe hee did it, and hée would no more remember their iniquities. Red ye neuer as yet that Parable in Math. Where the kingdome of Heauen is compared to one that is ritch and wealthy, hauinge many debters: amonge the rest hee had one that ought him ten thousand Talents, when hee had not wherwith all to pay: hée, his wife and all that hee had should baue bin solde: But thinke you if Christe had not taken compassion of him, and forgiuen him all his debt: If hee had seen

Esay. 44.

Math. 18.

by

by the bæles and fettered all the dayes of his life, yet that hee coulde euer haue payde the vttermoste Farthing?

Uerely, as the womã with the bloody Flixe spent hir substance, and mended not, so if wæ touch not the hem of his garment and debase our selues: litle it is wæ can loke for at the hands of God.

But now this is our comfort in all extremity: that God hath commaunded vs to pray in the name of his Sonne Christe. And this is the Irrefragable testimony of his goodwill, that hæ maketh vs sure of the remission of our sinnes: For hæ hath promised, and hæ fayleth vs not, but so far as the Easte is from the West, so far hath hee set our sinnes from vs.

The payment of man for that he owæth, is a liuely confession of his sinnes: that are wyped away in the bloud of Christ.

Thus mutch for the first note, wæ are all debters, that is sinners & offenders against the Lorde. Not to discourage any man (for God forbid) but as willinge to lifte them vp, as they hæ to mount into the Heauens, if they could: so that it be discretly done.

I haue adioyned a shorte Lesson borowed of M. Gualter in his Treatise on Luke, Page. 284. Hic ergo obseruemus, quoad nos peccata exmera & gratuita misericordia remitti, nullo nostrorum operum aut meritorum respectu, quæ in nobis prorsus nulla sunt: In meaninge this. It is only one Lorde that hath remitted vnto vs & pardoned our sinnes without our desarte, yet is hæ rightuous, neither is there any thing diminished in his iustice: For that which was ours sin is wiped away and clensed in his blod. And in due time accoyding to his first purpose, came he & toke our flesh vpon him, and wiped away the curse and malediction was due to vs, by his cure vpon the Crosse: so that wæ attayne our rightuousnes onely in the Lorde. And (as otherwayes you may know him. Uery swæt and comfortable is Lactantius in his 77. Booke cap. 1. M. Gualter.

The Author of life, and our righteousnes which we haue of God, is only God him selfe.

Arnobius. Arnobius in lib. 2. Contra gentes, saith, that it was all alone, one Bishoppe Iesus Christe that gaue Saluation to our soules, and that could giue the spirit of Eternitye.

Epiphanius. And Epiphanius in lib. 3. Tomo. 20. hath thus: Christ without his passion, wrought not our redemption: but in that hee dyed for vs, and gaue him self vnto his father a full Sacrifice for our soules, in his blod hee hath perfectly washed away our sinnes, and hath rased out the handwryghting agaynst vs, and nayled it to the Crosse.

Hylary. Hilarye In his Trinitate second Booke, sayth, properly for this. The Virgin (that is) Mary, his birth and his bodye, after that, the crosse, death, and hell, were a meanes to worke our saluation: which tendeth to this: That albeit our sinnes be manifolde and many in number, yet are they al forgotten in Christ. And to encourage vs the more, he hath left vs a meau to attaine the same, which is faith.

The Ladder to reache to heauen with all, and to attaine to God: is faith.

Of the death of Christ, how did Esay Euangelize long before, of that which appeared notwithstanding long after. Surely he hath borne our infirmities & carryed our sorrowes: yet wee did iudge him as plagued, and smitten of GOD, and humbled: But hee was wounded for our transgressions. Hee was broken for our iniquities. The chastisement of our peace was vppon him: And with his stripes wee are healed.

Esay. 53.

All wee like sheepe haue gone astraye, wee haue turned euery one to his owne way: & the Lorde hath layde vpon him the iniquitie of vs all. And Peter, hee him selfe hath set out, as one that sawe and knew the Lorde: The excellent and great mercie of God, that are not redeemed with corruptible things, as siluer & Golde,

1. Pet. 1.

Golde by a vaine conuersation from our fathers, but with the prætious bloude of Christ, as of a Lambe vndefiled and without spot. Therfore in Titus, he is said Tytus. 2.
to haue giuen himselfe for vs, that he might redeeme vs from all iniquitie, & purge vs to bee a peculier people vnto himselfe, zealous of good workes. And in one verse doubtlesse, euen in Tymoth. Is the full saluation of man set downe, where according to the hope that 1. Timo. 3.
Paul had receiued by faith in one Christ. He teacheth his younge scholer to be setled & grounded in the lorde. For without controuersie, it is the misterye of Godlynesse, which is: God is manifested in the flesh, iustified in spirite, sene of Angels, preached vnto the gentiles, Beleeued on in the worlde, & receiued vp in glorie. All which, of the remission of our sinnes, of our redemption wrought of our iustification finished: of our glorie to be reuealed: what assurance can we haue in this life: where withall can wee be made certeine: howe can we comprehende, the height, the depth and breadth here of, but only by faith in the same Christ?

For as Chrisostom in his sermon, Of Faith, Hope & Charitie: So determeine I in this place of the same. Crisostome.

Faith is the beginning of reighteousnes, the head of our sanctification: the entraunce or path way to our deuotion: the foundation also of our religion. Hæc excludit dubia, tenet certa, promissa consignat: hanc qui tenet, fœlix est, Augustine de vera innocentia, Cap. 352. Hath laide a perfecte platforme of our faith in my iudgment. It is faith in Christ (for so he saith) to beleeue in him that iustifieth the wicked, to beleeue in ỹ Mediator, without whom no man is reconciled to God. Augustine.

To beeleeue in the Saniour which came to seke & to saue that was lost. To beleeue in him which sayd without mee yée can do nothing.

Theodoret. Theodoret, nameth this faith in his first booke De fide an assured agrement, a consent, or certenty, or affiaunce, that we haue of inuisible thinges, which are yet to come. The meaning whereof is expressed by Thalassius, that calleth Christ, our sauiour, nameth him God, in whome we are iustified, that hee might quicken vs, & make vs aliue in him: therfore also he hath giuen vnto vs faith to attaine life. In his Hecatondate. 4. Isychius though paraduenture it sauour a little of the law & the Prophets, calleth Christ a sacrifice: For no man saith he can atteyn ỳ sacrifice of our Lorde (that is his death) but by the spirite of God. * In the. 5. vpon Leuiticus. And I take this to be more necessarie to be knowen, as I doe finde it most expedient for man. For as without water there is no plãting, or as without ỳ son there is no prospering, or as without wisedome, there is no cunning: No more is there life without doctrin, or saluation without teaching, or hope without trust, or Christe without the worde, or the worde without God, or they al without faith.

Thalassius.

Isychius. Christ was offered vppe once for all: neither needeth man dayly sacrifice: but in this worde, the fathers shewe how much we are bounde to the Lord: in that Christ was layd on thealter, to be slayne for vs.

Paulinus. Paulinus vppon the death of Celsus, hath a proper verse. Nam veluti rupto patuere sacraria velo: sic reserat nobis legis operta fides.

But ouerlonge I suppose in this and some what tedious: and truely I confesse it, for the libertie that I haue in Christ, and the frædome I haue gotten by his death, hath swallowed me vp. That euen nowe had I not bene admonished, ỳ you be already weary, I shoulde haue forgotten my selfe in this my tarying. It may be the late speach hereof soundeth in your eares: that tolling it to and fro in my former reading, requireth at this time I would not handle it so roughly. And I am content to stay this course: onely take of me this watchword: he ỳ beleueth not, he is a sinner and he that hath not remission in the death of Christe,

that

that man cannot be saued.

The next is, as we forgiue them that offende against vs: Euen all those that trespasse, or commit offence or endamage, or hurt vs, or sæke our life or goods, or such like: the reason whereof I take to bee this. God hath promised to be kindly & good to Israel, to be a father and a Lorde vnto them, to comfort them and helpe them as it is euery where: then, euen for our owne sake to liue thereafter & to feare him: We haue example in Christ to forgiue others, as he forgiueth vs: for be you mercifull, because I am mercifull. And if that the Lorde hath pardoned vs that deserued eternall death and condempnation: is it much for vs to forgiue our poore Brother, that hath but offended in transitorie things hereon earth?

This forgiuenes of oure sinnes, as wee forgiue others: is an assured pledge and certeine token that wee bee the Lordes.

That whiche is of duety can not haue any reward, that wee are bounde vnto can not be of our selues: that which is not freely without compulsion, can not purchase redemption: then our life wherin wee are led, your. vvorks vvhich are bettred by the spirit take & vvipe avvay al hope and saluation that cõmeth of them: for vve haue all by the spirit of God.

The example of Christ may moue vs, that when he was smitten, did not smite againe, and when hee was reuiled, reuiled not: And when he hanged on the Crosse, and they rayled on him, desired his father that hee woulde not lay their sinne vnto their charge.

Our praying here, that hee would forgiue vs as we forgiue others, is not therefore put in, that wæ by forgeuing shall receiue rewarde, and that because we remit other their offences, Therefore wee also shall haue pardone at the handes of God: that were beastly in vs to thinke so. For then it were by desert, then were it of merite, that we shoulde haue eternall life. But euen here is our protestation & the badge sæn of our Christianitie, in that we conforme, and make our selues like vnto Christ that forgaue all.

Therefore Cyprian, adiunxit legem certa nos lege & sponsione cõstringẽs, & sic nobis dimitti debita postulamus, secundum quod & ipsi. Debitoribus nostris dimittimus.

Cipriã.

For true it is that is in Math. With what measure we

we meat, with the same shall wee be measured againe. And if we play as that same vnfaithfull seruaunt did, that when all was forgiuen him, yet went and toke the lawe of his fellowe seruaunt: It is in a hazarde, that he binde vs and cast vs not in the gayle and fetter vs, till we haue paide our whole debt. If thou be at the altar and then remember thou hast any thing against thy brother, lay downe thy gift (saith one of the Euaungelists by Christ) and after reconciliation made, come and offer at the aultar.

I marueile howe they can excuse them selues, that put so great religiō in a surples, and a cap, or in orders. motes in respect of that wickednesse lieth within them: but can goe to lawe for euery trifle, and take many poundes for a worde speking: and be at continuall strife and debate with their neighbour: that death may sooner parte them, then Christianitie rule them. Magistracie, is the ordinance & gifte of God. They be also called Gods on earth: sitting as Iudges in the person of god to iudge righteously.

It is an assured and most certein signe of our faith, if we be such as our maister was. It beateth and treadeth downe the pride and hautinesse of man, that as he is most stately, is often times bent to cruelties: and as he is puffed vp, reuengeth most: & as he is most guilty and greatest offender, so he spareth none. For as wee be ranished till we se the bloode of him we loue not: so here we are clipped of from this liberty. That natural heate most commonly bubling within vs by our first birth, is extinguished, by the meekenes and humblenesse of spirite, that we haue from the Lorde. As I am not here of the opinion of that Stoycke, to set fire on ỹ house of him I hate: & to weare my drawen swoorde to wounde him I meete nexte, that I hate most: so permit I also a libertie to ỹ christian, & a reuenge to the godly man, that he appeale from priuate iniuries, to open maiestracie: And this daggar is able to wound the proudest Anabaptist of them all, ỹ I knowe this day: whose priuate affection, could neuer abide ỹ any should sit in Moses seat. But these hissing serpens, that creepe so slyly, and serch so narrowely the hearts of poore brethren, wil one day I trust take more holde of the trewe light of the Lord: whose priuate conscience, if it were aswell knowen abroade, as it is practised in corners, they would haue bene cut off long ere this. And it is no meruail they busye so much

in

in the cares of men: for the liberty ꝑ God hath giuen Dauid, can snaffle such an accursed Semei, if he dissemble not. As for the Anabaptist reason, if hee giue thee a blow on the right eare, turne vnto him the other. It abideth not the heat, the Sun doth wyther it: for if it may bee to winne thy brother, & to get a soule to God: Take two on each eare, rather then reuenge it. If god bee not dishonored therby, giue him thy Cloake to, if hee will, and leaue all. But if the word be defamed and the Gospel sclaundered, I say agayne, turne vnto him, smite agayne, & spare him not. I giue no priuate man to iudge the case, let the seniors in Israel heare the matter & iudge therof. But if thou bee set vpon & be betrayed all alone, or with others, turne thy face again, take vp stones to hurle at him, reuēge thy cause, it is ꝑ Lords. I aske but a questiō here, why did Christes disciples wear swords? This is of a truth: if it had not bēn lawful, hee would neuer haue permitted them, & as Moses when hee saw one fighting with his Brother, slew the Aegiptian: Such is our case, no other. Then what may be said vnto ꝑ prayer of Sampson: for it is his request vnto God, ꝑ he may be reuēged vpō his enimies the Philistines, for ꝑ they put out both his eyes. Peter Martir, is of this opinion, ꝑ if hee did it, with an euill & malitious stomacke & in anger that then it cannot be vpholden and borne withall, for sayth hee. Non potuisset magis deo probari, quam si expresse dixisset, quæso Domine, bene fortunes vel furtum vel adulteriū meum. Augustine is of this opinion, with diuers other writes to. That hee did it by the singuler instinction or mouing of the holie ghost, and the pricking forward of the spirite. And so it is not amisse to take it: For that whiche to man, as it is in man, from man is nought. So by ꝑ styring vp of the spirit, if we haue an assured & certeine token thereof) many things may be permitted which is not lawful for vs, otherwise to do.

The manner of our priuate magistracie, by priuate excommunicating, without the consent of them in authoritie the vsual custome in discerning the state of offenders, and taking priuate matters to their handes, is here cut of, it is not to be allowed.

Iud. 16.

peter Martir.

Augustine.

Manslayers condemned heare.

Commeth now into my minde in what a desperate state they bee, that for euery trifle, and vpon so slight occasion as nowe is common in our English ruffelers, spill Innocent blood.

Oh that it pleased the Lorde to lighten the hartes of men. To see with what price wee are bought in Christe? The hande of Caine would not bee so readye at the throte of Abell, as it is. But now Romulus is drawinge the Sworde, and it bee with Remus for the Kingdome. Esau and Iacob agree not. Ismaell and Isaak, will not dwell togeather. Ioseph is ready to bee solde for mony. Saull seeketh after Dauid. The Samaritan lyeth wounded, no man helpeth him: What shall I say more: The great man curseth the poore man: the poore man complayneth of the riche. The godly man, bee sayth hee bateth him, for hee is euell: The euill hee flyeth him that is pure in harte, bee is not for his purpose. Thus euery one hath his seuerall maner, eche person hath his reasons, no man loueth one another.

Priuate excuses for priuate reuenge can not excuse vs.

I aske once agayne another question, how canste thou pray. Forgiue vs our debts, when of a certeinty thou thy selfe forgiuest none?

The makebate, he pleadeth for himself, his gentlemanlike qualities, his stocke and parentage from whence hee came. His Hercules hart hee hath, can not hee plucked downe: for it is not Courtier like. Surely more curteous, and lesse Courtiars were good for England.

Our English ruffians in steade of Courtiars vaunt it abroade.

Shall I speake my minde? I would of truth, but I feare you of the Court. Yet must I correcte my selfe, I goe awrye: for a noble harte is alwayes seene by a valiant courage. And Theseus neuer prised to brawle But the field and the Forte to goe to the Baryars, not priuate corners to seeke to wrestle in, is Gentlemanlike. And such as seeke this, to them I speake.

To this vnhappy worlde, now all thwackt and peſtered with graceles men, to you all I ſay the truth. I will leaue of my Gowne, and ſet apart my profeſſion for a time, and I will reaſon with you: and prepare aſwell as you can, take your Armor vnto you, for of truth, if you be not wel fenced I will not ſpare you. This onely I craue, that your weapons & mine may bee alike. For you bee merciles men I know it well enough, you would ouerreache mee.

And my quarrell that I ſtriue for, is to you that be Fathers. That ſuffer your Children to ſpend ſo long a time in Idlenes and ryot: that permit them to bee Courtyars for a yeare or two, and when their ſubſtance is ſpent, ſuffer them to be beggers al there life: In Rome learning was ſo muche eſteemed, and in Aegipt ſo much reuerenced, that Kings were called prieſts. And Senators were Philoſophers, and Conſules were Prophetides, & their honorable men were lerned men. But now adayes the Innes of the Court and London, hath conſumed ſo many, that fewe are lefte, to write or to read, or to know almoſt what God meaneth.

The gentlenes of the father marreth the good nature of the ſonne, & crueltie is good often times, in ſteade of lenitee.

Is there not a gray headed man to beare mée witnes, that whereas they had neuer a Beggar amonge them of Iſracll, wee haue now many thouſandes with vs in England? But wil no man ſpeake for mée? Shall I fight all alone with theſe Maiſterleſſe men? or dare no man vtter that which hée hath ſéene? That within 60 yeres, ſithence theſe Gentlemanlike qualities budded vp, two Runnagates for one true man: two quarelers for ſuch as accuſtomeably were wont to bée at quiet are now of late ſpronge vp with vs of England? If no man dare aduenture with mee the brunte hereof, ſuch blowes as my youth can affoorde, ſuch doo I offer you: and warde it as well as yee can, and ſpeake the truth.

How is England altered of late, the ruſſet coate is turned into ſilkes and faithfulnes, in covvardlines: the ſtout mā, is the murthering man:

All things are turned & altered into pride.

Is not euery Plowman become a Gentleman? doth not many a Marriner sende his sonne forth to bee a Courtier? do not men of occupations traine vp their Children to know fashions? Is not the kytchin Boye wared prowde? is hee not nowe become a waytinge Boye? is not all thinges so chaunged with your disorder, that if a Ruffian peepe out of the threshold, he must haue a Page with him? Then truely looke vnto it, for there is vtterly a fault amonge you. And it is that for which I striue nowe, and it is common with you in the Citie. Where men do swimme so deepe in blod as they doo. No forgiuing, no forgetting: All reuenging, no reuealing: their debts come rowling home in their bosome, that owe any. The daye hath beene, that quietnes was so much set by in Israel there was scarce any weapons to fight withal: Nowe our Swordes can not helpe vs, our manlynes keepe vs, wee are affrayde of our shaddowes as wee goe in the streetes. Your buffinge & carrowsing is turned to bloodsheading: our freendlynes and familiaritye is turned to enimity. Our loue and our neighboring is turned to brawling.

Quietnes is the great blessing of God, but the quarreller is accursed of the Lord.

Nay, our Cuppes, and our banqueting, is turned to murthering.

I am perswaded before the Lorde, that a nomber of Swashbucklers: nay euen of vs Gospellers, bee fitter to sporte it out with Dalila, and daunce it out with Herodias, then to come to the Temple to heare Moses.

Roseanlike Ministers.

God mende the state hereof, and giue vs more of his peace, and blesse vs with his rest (if it bee his wil) And send a strong Easterne winde, to rid away these Catterpillers, that wee dye not all.

But let them alone, the common wealth will bee so weary, that what with men for their Sonnes, and

Fathers

Mothers for their Children, and men Women and Children for their heapes of Carcases that lye strawling in the streetes: they wilbe glad eare it bee long to spewe them out.

Bloud is paid againe by bloud.

There is yet another kind of felowe that I marke and ment in these words of Christ, for giue our debts: and as the Adder is more sharpe, and her force daungerous when she commeth vnlooked for, then when wee may a voide her, so be these I talke of: that lye hidden in the thicket, till they spie their opertunitie, and then wreake their malice on their brother.

The priuate enimie, and the dissembler, is much worsse then he that professeth enimitie.

This emulous man little remembreth what our Sauiour Christe did, that when he could haue slaine him, yet saued him. When death and distruction was limitted for his portion with hipocrites, wrought a good worke and brought to passe a full satisfaction for his sinnes.

And for a certeintie, if the wicked man knew from whence he fetcheth this same, & if once he sawe that vgly shape and monstrous visage, of that deformed creature that brought this to the worlde, I suppose that for the hatred they owe vnto the Deuill and Sathanas, hee woulde from hence forth neuer vse it.

The diuell, the author of difcention & hatred.

And of these there is two sortes. One is for his neighbours losse, for the euill successe that happeneth to his brother, this επιχαιρεκακια ioy & pleasure that is take in other mens mishaps, vnfoldeth the inwards cogitations of ỹ heart. Sheweth that we be not perfect and vpright before him, and it is that the Lorde will require at our handes.

This επιχαιρεκακος is next followe brother with him that is νεμεσιτικος.

Desire of euil successe to his brother.

The seconde kinde of malyce secreatly wrapped within man.

For he that is sorie for the good successe of any one though he be a wicked man, hath little consideration, that the sunne shineth aswel on the good as the badde: And how gorgeous a shew and what couering soeuer they haue to shadowe it with, be they well assured, the Lord will not suffer it.

Here it commeth, that a fonde affection leadeth a number, & he hath this man, & he hateth that man: his reason is not to seeke: he is an enimie to the gospell. This is but the shift of one that halteth, and such idle excuses shall not excuse thee, at the day of wrath. I can giue testimonie of this, and my conscience beame witnesse that I finde it true. Whether I may accuse the dayes or no wherein I am, I cannot tell. Refuse the dealinge of some I may for good occasion: whose consciences are sore troubled, and they dismaied for a peece of breade, and a cake, and for an holy day. That is happiest and counted wisest, that maketh religion his warrant, and his profession his Canape to dissemble gloriously. That heapeth vp riches greedely, robbeth his brother vncharitably, that gloseth shamefully, and walketh vnbrotherly, yet will he bee a gospeller, and deale precisely.

Euery man hath a cloke and a corner for his malice.

Preciſenes of life and vngodlines in vvorkes, bee common things in the vvorld:

I say no more, it goeth verie harde with vs, when men of conscience in greate and weightie matters shall straine their conscience as they doe: and life and death, shalbe to little for others, if they shall giue place but to trifles. That swallowe vp Cammelles, and be strangled, with a small and tender knatte. That lay great & heauie burthens vppon other mens shoulders, and beare not so much as the weight there of them selues. Surely they shall not escape the vengeance that is to come: nor eschew the fierce wrath of the highest. They shall perishe in the vanitie of their thoughts, and consume away at the loke of the Lorde of hostes. For they haue not knowen the Lord

God can not be dishonored, more then in the shamelesse man that professeth him: yet in harte hateth him, for he neuer followeth him.

their

their maker, nor beléeued him in faith, nor profeſſed his power, nor loked for iudgment, neither make they an accompt of his comming in the Clowdes, neither take they any héed to forgiue other men their debtes.

There is other kinde of men that I note héere, & I put them in the ſame Catalogue? for as I vnderſtand they be fellowe brethren: and pitie it is to deuide them, they be ſo friendly. And theſe bee ſutch as forgiue all, but for aduantage will bee lye their neighbours, and for their profit diſſemble with many, and for that they will not ſhame the goſpell, take an oth now and then to ridde their brethren out of thraldome, and accuſe them they fauour not. And ſlaunder them, they fanſie not, and raiſe vp reproches, though they haue ſuffered, the heat of many ſummers: & ratle forth their gun ſhot againſt the godly. Yet forgiue they their debts, as they woulde be forgiuen of God. But I wiſhe them to remember not that in Virgilius.

Bretheren of onehouſhold verie conſcionable, and of great preſiſe neſſe that knowe not this.

Outragious dealing in diſſemblers.

Talia voce refert curis ingentibus æger.

Spem vultu ſimulat premit altum corde dolorem:

Nor that which Plautus hath in Trinummo, Sapiens quidem pol ipſe fingit fortunam ſibi: A politike man, the worlde nowe doth ſmile vppon him: as to knowe from whence he came: that hee is the Temple and glorious building, of ſuche a one as will not ſuffer ſtraunge merchaundiſe to be ſet at ſale within his libertie.

For if the midwiues in that they ſaued the lyues of young children, whoſe bloude Pharao gaped for, were knowne by their infirmities to be but women, in that they lyed in ſo good a cauſe: out of doubte a litle corner is left to theſe men, ỹ are nothing ſo good as the midwiues were. Neither ſaue they any ones life, muche leſſe in their beaſtly and malicious quarels, allowed of God,

If

No lying permitted for any cause.

If Abraham founde his reward, and Sara his wife agast at Abimelech, returned and had the shame, for that she said, she was his sister: knowe first that neither Sara, neither Abraham bee here, neither is your case a like. Thirdly that his weakenes, shall not saue your rashenesse.

Though Rahab the harlot did saue the three men that came as spyes to Hierocuntia, and had her reward Notwithstanding you haue erred and that grossely. For both the commoditie of them in Israel, and the whole lande, is to be preferred beefore your priuate gaine, and when you approue it by the word of God and alowe hir wordes, I will commende it. But where find we in the word of God to sweare for any, and that falsely? and that as you think for his glorie? I will giue you no weapons to fight withall: And those wherwith you seeme to strike, are blount alredy: And it may be that he whiche syled them and deliuered them vnto you as good mettall, wanted cunning. When ye haue considered better, and cast your penyworthes, paraduenture also you wil repent you, for so shrewde a bargain as you haue had in giuing so largely for such counterfeites, & it may be a warning vnto you to serch more narrowely. As for my selfe I can be but briefe herein, the son calleth me back, ý ronning so hastely putteth mee in mind what to do, & this iudgemẽt shal not be my own: take it frõ Gregorius that alloweth in some case to be lye thy selfe to saue others: But I oppose Augustine against him, ý in the sermõ de verbis Apostili. Cap. 29. Determineth more soundly and discretely a great deale of this matter.

periurie, and forswearing, though it be for such as do professe the Gospell: it is detestable: thou arte accursed that vsest it.

Gregorius.

Augustine.

Fingendo si prius non eras peccator, factus eris peccator, Nempe dicendo te commisisse quod non admiseris. To lye saith Augustine for any thing though beefore thou offendest not, It maketh thee as he that sinned: namely thou saidste, thou didest that was neuer done:

larger

And I am vtterly agaynſt all whatſoeuer, that giue larger ſcope to theſe double harted fellowes, then can bee alowed by the worde of God: Or that any man ſhould conceale & kepe cloſe his wickednes, & the filthines of life in others, for feare that the Goſpell ſhoulde be diſcredited, and God diſhonoured.

This pureſ nes is blindnes: your preciſenes filthines before God: Thou & thy brethren, you haue your reward: for no wickednes is to be concealed.

But I ſay if it bee in Abſalon: if in thy Sonne: if in thy onely ſonne, conceale it not. Yeare, for I will aunſwer that doubt, to cut you ſhorter. It is not lawfull to tell an vntrueth, no not to ſaue the life of thy neighbour.

Auguſtine in his booke De mendatio to Conſentius, queſtioneth thus: If a man be ſicke extremely, euen to death, and the ſame man alſo knewe his ſonne to be in great ieopardie and perill of his life. The father hath ſuch loue vnto his childe, that the death of his ſonne will bee the death of him his father, if hee knowe it. One ſtandeth by, that knoweth his ſonne is dead. The father aſketh the ſame perſon as touching his ſonne: What ſhalbe done in this caſe? If he ſaith that he is not dead, he lyeth: if that he ſaye he knoweth not, he diſſembleth: if he ſaith he is dead, he doth againſt nature, he burieth the father with the ſonne, Homo vt ſum permoueor res dura eſt: As I am a man ſaith Auguſtine, I am ſore affrighted and it is a harde caſe. But hee concludeth: Non eſſe mentiendum: Lye not at all.

Auguſtine:

Examples, that it is not lawfull to lye in any caſe.

Take yet an other Queſtion: if you méete with a ſtrumpet, with an vnchaſte woman, that as Putiphars wife to Ioſeph would haue thée to defile thy ſoule in hir diſchaſtitie by Fornication: and thou denyeſt, it is come ſo farre that ſhée will ſlea hir ſelfe, vnles ſhée ſatiſfie hir luſt with thée. What ſhalbe done now? ſhalt thou agrée & condeſcend vnto hir? I ſay no. And ſayth Auguſtine: The reaſon is alike in both, ỹ ſhalt not lye and cõmit euill for thy neighbours cõmodity.

Otherwise, there is a Latice & an open pathwaye to all mischiefe: For one lyeth for his substaunce: another for his neighbours wealth: another for his fathers commoditie. One for his brother, and for his honour, and for his dignitie: and so in al states, there is is no ende of lying. But yet againe I saye with Augustine. Non est committendum vt proalterius corporali vita, quicquis suam occidat animam. For thy corporall gayne, let no man cast away his soule. And I say agayne lye not at all.

But yet to exclude all shifts, and leaue no one creuise to pepe into, what shall bee sayde to this Lawyars shift? murtherers and Theues set vpon a man: one hydeth him: These men woulde knowe where hee is hidden. Reuelabit an non? I say, commit the matter vnto God: if thou canst conueigh him, sende him away, if not but they demaund where hee is, to haue his life: Thou needest not to tell it, they be but priuate men: If thou art not inforsed conceale it. But if they compell thee by thy life: Thy soule is in the handes of God, thy life is in theirs. Obaye thou God before men. If the Magistrate do aske thee of a wicked man that hath cõmitted treason againste his person? If of an Extorcioner? if of an vniust dealer? if of a wicked person? I say, though bee bee thy Brother though thy frend, though thy Maister, though thy father, though shee out of whose bowels thou commeste: Hir blod is on hir owne head, disclose it, lye not: otherwise soule for soue, life for life, man for man, blod for blod, you dye both. To conclude: in thy Marchandize truth, in thy dealings truth, in barganing truth, in selling truthe, in inritching truthe: Truthe in all thinges. For men that deale vntruely, ofte times do liue vnruely. And these be they that commonly do end their liues most desperatly.

The experyence in all this, hath bin seene of late: and it is to be taken that it spread not farther.

I am now at lengthy arriued to a very daungerous and

and troublesome porte. Wheras: (but that now God bee thanked, the winde and weather is delayed:) There might seeme some danger of landing: for three already I escaped, very perellous kinde of men: And I haue now to incounter with the fourth: That bee suche as fright mee the more, as I see there pretensed zeale more cunningly cloaked then the rest. And yet, these forgiue their debtes and pardon their enemyes.

A perilous kinde of Hereticke.

Yet moued by the Spirit and for zeale of the Gospell, or by reuelation from Heauen, or by certayne peruersnes that they bee the enemies of Christ: Will vse the Swoord and authority: and put their hands to the knife, to wound and launche their Brothers throte. Some haue dyed in England not long since for the same: And the Partirdome of one Burchet a Gentleman, with one or two more his companyons. (Par semper paria petit) though vnknowē as yet, hanged at the Strand in London a few yeeres now past, did much mischefe heare in England.

What happened to the writer heres of. 1576. Octob. 13.

I was in the Country, & nowe past but two yéres where in a long Voiage that I toke, I did by chaunce stumble vpon some of them, and about Sowthhampton, with the Coast there adioyning, and Westward towards Portchmowth, I had som talke with poore Laymen as I rode, that enclined much hereunto: Whome after I had admonished, with a litle bitter spéech as a terror to them for procédinge any farther: They reclaimed for a time: how since that they haue bene moued by the Spirite of God I know not. In this Cuntry where now I am, I can accuse none, but how neare in diuers poyntes they come vnto them, I refer mee to the discretion, of sutch as knowe them: without affection, beeinge pertiall vnto none, I set downe the truth. That wise men may know them, and the simple flye them. That only God may bee

glorified in the ordinary meanes hée hath appoynted.

Enthusiastists. The beginninge wherof I can fetch it from none other, then from that villanous secte of Enthusiastistes that was the beginning and Originall of beastly and filthy deuinacions, and liued by inspiration, as I finde in Theodoret of Cyrus, whose beginner therof and Ringleader was sometimes Salbas, ruler among very wicked and graceles men. And Adelphius, and Daodes, and Simeones and Hermes with others.

The beginning of this heresy. And as Iudas for betraying Christe, so were these for abusinge the Church, very infamous, and noted amonge the Fathers. These fellow seruaunts and Copemates as it were with Nouatus: that infected them of Phrigia, and Paphlagonia with his precisenes & exactnes of life, & permitted none that had sacrifised to Idols to come neare the church: refused ỳ maner of Baptisme ỳ was vsed, permitted none to come to the holy misteries: Neyther yet referred him to ỳ mercy of God. Which how much it differeth frō them in our English Church (wherof the Lorde bée merciful vnto vs, there is a great nomber) euery where sprong vp of late: denying our order & manner in baptisme, thrusting such frō the Supper of ỳ Lord as they like not: take them selues onely for the pure & perfect church, refusing others, with such like opinions a number, as ỳ like hath bæn seldome sæn inany age, in any church since Christes comming in so short a space, as is now.

Nouatus of Phrigia.

Practise of prescitians.

I can compare them to no one state of any cōmon wealth, so neare and so narrowly, as I can vnto that, wherof there is some mention made in Sleidons Commentaries, in his tenth boke. For vnto ỳ same great and famous Cittie of Mounster, the Metropolis of Westphalia: there resorted certaine Anabaptistes, whose beginning and Original was taken from one Tho. Muncer, that raised a tumult of the cōmunalty.

And these pretended certeine holynesse and puri-

tie of

tie of life: in so much that counted as Godly and zealous christians, they were neuer espied, they delt so closely and holilye in life, vntill they began to spreade thorowe out Germanie, and Luther & almost al other learned men, inueighed against them.

A cõparison of our time: with them that ar found in Sleydon.

But after when this their childhode began to reatch vnto it fresher bloude, and gathered strength to crepe withall, not farre from Mounster at a Church of S. Morris, the yeare of our Lorde. 1332. One Barneard Rotman a preacher of the Gospell, gathered together a great audience in that Citie, and suppressed at the first by the Catholikes, being sent away emptie without hope of that he came for, he went aside to another countrey for a space. Yet after that retourned backe, & being very popular, he rauished the mindes of the people, he preached very sincerely, hee liued vprightly and taught zealously: But knowe all and iudge with me: dissembling a long time what he was. Commeth at length a certein Cobler to Mounster out of Holland to name Ihon Leidan, A ranke Anabaptist, & hauing got acquaintance with the preachers, associated & kept company with them: after familiaritie among thẽ being well knowne to the cõmons: he inueighed openly against the state. At which time one Herman Stapred, as preuie to the drift of his fellowe Rotman, linked him self at length with the rest (& it was that Stapred, ẏ was scholler to Henrick Rolly, which a little before was executed at Vtreight, for the opinion of Anabaptisme) but it grew to so great inconuenience here with them of ẏ city, that ẏ senate banished al ẏ pack of thẽ: yet the subtiltie of these men preuented ẏ intent of ẏ wise Senate, neither departed they but kept secretly in holes & corners, & went priuely to the followers of their sect: lurked there for a space, taught in ẏ night, preached in priuat places, vsed conuẽticles, & gathered cõpanies, ẏ ẏ nũber of thẽ in ẏ end increased aboũdãt-

Barnard Kotsman, a secreat Anabaptist.

Iohn Leiden a Coblar: and heretike: for commonly heresie followeth the ignorant.

Herman Stapred.

And then hauing gotten the vpper hande, came in ỳ diuilish deuice of running vp & downe in ỳ stretes, as though they had bẽ inspired with a kinde of prophesie.

Then began one Kniperdoling, with other lay mẽ to vse expoundings, interpretations, and diuinations. Woemen were prophets and spake openly in congregations. Good preachers were exiled, and in their steede came vp the offcowring of the Citie, and then began ciuil warre, and murther, & discention, and confusion of the state.

Knipperdoling alaye man, and preacher.

For my owne part I iudge Christianly, and the Lord God loke vpon me in the same: yet this I think, that the Lorde being angry, hath somewhat eare long to say vnto vs. And for the thing it selfe, he that hath but one eye may sẽwhat marke it is they shote at: for ỳ state, ỳ lawes, the common wealth: if their request bee graunted cannot stande.

And as in the reigne of Emperour Charles the firste began moste bloodie broyles by auarice and herisie that sprange vp: So in espetiall it was sene in that vnlucky Westphalia, when heapes of deade men lay scattered in the stretes, and the bodies of their Emperours were vnburied: when the Senate was expelled & euery one that ought priuat grudge ware a dagger in his slœue to cut his neighbours throte: And all things were in common: & when this heresie was spreade in many places throw out Germanie: that it was lawful for euery one to kill his enimie. That is flatte against that I haue in hand: Forgiue vs our trespaces as wee forgiue them that trespasse against vs.

The miserable state that commeth by confusion.

For that same Iellowzie in Elyas. That called to heauen and was heard of the Lorde, and fire came downe and consumed those he cursed: Is no sufficient argument to confirme that errour. For when thou art a Prophet and canst tell what is to come: when thou

thou hast suche commaundement from the Lord: and art assuredly moued by the Spirite: when thy life is sought, and God wilbee reuenged on them that mocke thee: when the prophets be despised and any seeke there death: and thou also hast an assured warraunt from the LORD I will agree with thee:

Priuate examples are not to be gathered vnto a generall doctrine.

But if Christ when he was dispised of them in Samaria, and could haue cast of ẏ dust of his feete against thē, reuenged not againe. If he checked Iames & Iohn that asked if fyre should come downe from heauen to distroy them, when he went from Galilee to Ierusalem? you may knowe well it was an extraordinarie thing God would haue done, he vsed not the naturall wayes on earth to fulfill his minde.

What if Peter destroyed Ananias and Saphira his wife, and cursed them to death? Are you Apostles as they were? Did you euer see Christe? haue you commaundement to do signes and wounders, and to heale and foretell? or if you drinke poyson will it not hurt you? if this commaundement was neuer giuen you your reason quayleth. But if God will haue his indignation and furie to be shewen vppon the vesselles of wrath. If he will not spare the hipocrite, but vnlace his nakednesse to the worlde? If the reprobate shall haue iudgement in this life, and in the world to come to astonish thee? if that Ananias and Saphira were guiltie of theft and Sacraledge? then when thy commission is good, and thy warraunt sufficient, and thou hast to deale also with such men, I will allowe it.

Their arguments are answered.

Notwithstandinge, amonge other reasons that I now remēber, laid vnto mee by pore lay men (though I perceiue they had good instructers that taught them so counningly) yet one among them all, in a redde Cappe and a black coate did bere me perlously. For my owne part I was amazed, and it was straunge to se a pore fellowe, brought vp at plough and cart withe-

The successe of that which happened to the writer hereof, about Southamptō.

withered and weather beaten, and be ſhacked in his aray, yet to reaſon ſo profoundely: doſt not knowe (ſaith ẏ ſame poꝛe man) that Thelias thwackt ẏ prieſts of Ball and ſklewe them, at a Ponde: and they were the foes of God, and why ſhall not wee kill thoſe that be hiks enimies. Mary maſte I trowe ẏ one Skamuel ſklewe Ahag (hee would haue ſaide Agag) and with that was verie angrye: and Spineas (he ment Pineas, oꝛ plainly Phinees) did ſkil a whoꝛe as knaue, and he iks prayſed by God. I was afrayd then, and rid away as well as I coulde. I thought it time, yet by his leaue, foꝛ I am out of his pawes, and I haue leaſure enough, I will aunſwere it nowe. Foꝛ it tendeth heather: that Elias did kill the prieſtes of Baal, at the bꝛooke of Kiſon, at ſuch time as they had cryed out Baal, Baal hære vs ꝛc. The ignoꝛaunce of men may appeare therin: and true it is: an euil ſcholemaſter, may eaſely mar a fine ſcholer: foꝛ though theſe men ſpake roughly, and had grimme talke, yet by their trauelling it appeared to me, they had a willing minde to atteine ſumething. And as I haue hearde, foꝛ that in thoſe quarters there be many Papiſts, I did in verie dæde ſuſpect much: But I let them alone, and God almighty turne them, and if theſe my few lynes may euer happen to come to their fingers, I knowe I ſhall ſmarte foꝛ it.

Aunſwering to the reaſons of the lay men.

Howe euer it be, and whereſoeuer nowe they bæ, I will ſpeake this to them bꝛiefly. God was then diſhonoured the ſpace of many yeares by Ahab his parmiſſion in ſuffering theſe Chemerimes, thoſe bloudie ſacrificers in his common welth. And Ieſabel that infamous ſtrompette, had nouriſhed the Pꝛieſts of Baal in her houſe. Nowe God beeing ſoꝛe diſpleaſed, would haue the Idolaters puniſhed accoꝛding to his lawe.

Deut. 17. 2. 3 If there be founde in any Cities man oꝛ woman which

whiche the Lorde thy God giueth thée, that hath wrought wickednesse in his sight, and hath gone and serued other Gods & worshipped them. The Sunne the Mone, &c. Carrye him to the gates of the Citie, and stone him with stones till hee dye. Then that which Elyas did, he was commaunded by the Lorde.

God giueth in charge in the lawe: and often inspireth men secretely to execute his iudgementes: in the Gospell he hath not as of late yeres vsed it: for all things are referred to the worde and to Magistrates. Num 25.11 Psal.106. Eccle.45.

As touching Phineas the sonne of Eleazar, the sonne of Aaron the Priest, that slewe Zambry & Cosby: it is sayd: that hée turned away the anger of God from the children of Israel, in ỹ hee was zealous for the Lord of hoastes sake, ỹ is, he did it not but by ỹ singuler spirit of God that stirred him. And for his obeisance rewarded him. For his commendation remayneth in Dauid.

Then if hée would not bée pettish, I would say some thing to this poore Cuntry man ỹ would learn: when Idolatry is come to the ful brimme, and Magistracie, and authority is contempted, as Moses was: and when thou art commaunded to hang their heades vp in the Sunne, that offend the Lorde. when God saith vnto thée do this, & he raiseth thée vp: once again I say it is an offence if thou obay not. But al these extraordinary examples, the wicked men do peruerte to their condempnation: For they take it as done of themselues in the flesh, that was commaunded them in spirit frō the Lord. And wher they accomplished the commaundement of their God to abolish and rote out sin, They do it in reuengement to their owne condempnation.

The purpose of God and of the wicked is contrarie.

As for Samuell that slew Hagag, that Heathnish and Idolatrous Prince, that Amalechite, whom God hated and abhorred, and now commaunded to bée slaine. For that hée layd wait for them, as in the way vp frō Aegypt: It was lawfully done. For Samuell was a Magistrate and ruler in Israell, and hée iudged Israell, fortye yeares. And ruled them in vprightnes & integritée all his life, against whom at his death, Israel was not able to say ought or to charge him with any thing.

1.Sam.15.

Then being the Magistrate hée had Authority to vse the swoord and execute iudgment. Which if I thought you wold deny, as the Anabaptistes dw, I then would take it an other way in hand.

But wearied my selfe, and hauing euen now tryed you, I let them alone for this time: when occasion serueth, and leasure permitteth, and God graunteth vnto mée fitte opportunity, I will more largely handle it. For this time I cease.

And this it is my doctrine that I teach: if thou or any man else, shall take vppon thee the seat of the Lorde: enter into iudgement: condemne thy brother: laye in waite for him: take vp the swoorde: presume to smyte, or else any other way indammage him: Thou arte guiltie of his blood, and the Lorde will require it at thy handes.

All iudgement giuen to God, no reuengement vnto man.

The laste thing which I note herein: Forgiue vs our debtes, as wee forgiue our debters: Is the agreement and vnitie that the Lorde requireth in vs all: that offereth vs, as it were our saluation in his Christe, and inrolleth vs againe to bee dueifull and obedient to others. This I woulde it were (if so it séemed good vnto his Maiestie) more common then it is, lesse debate & more loue woulde growe among vs. For this cause, as beinge one that meaneth wel vnto the familie of the Lorde, and woulde right gladly hazarde that little whiche I haue, to ioyne you all in one Christe. Take this from mee, as a poore testimonie of the loue I beare you. Euen a golden chaine & precious Emerode that I willingly do giue, to linke you and couple you togeether in one Lorde. And I giue it in the name of Christe, & of his church, that euen nowe in Englande suffereth shipwracke, & goeth to decaye, and more and more yet like to perish if we stay not on this Anchor, and take not holde in his Christe.

Godlesse is loueleſſe, and the ende of them bothe is death.

The

The Perle or Emerolde, it is Loue.
The Chayne or Jewell, is Trueth.

For,if you do remember, I protractured out a man not so long since, that to my thinking, though he was comely ynough in height, stature and proportion,and able to serue in the house of God: yet I lefte him verie naked: and to couer his shame I haue giuen him apparell in this place. And vppon his rayment hee may hang ỳ two former Jewels,Loue & Trueth only:

The badge of a true Christiã that is sowed to the coate hee weareth which is, his profession.

Let his Robes, and his ornaments, be Discretion.
His Pompe and his brauerie, Hospitalitie.
His glorying and beautifying, let it be Teaching.
His vesture and cloth,Sagacitie & prudente.
His gowne, Long suffering.
His coate, Faithfulnesse.
His doublet, Assurance.
His shyrte, Bountifulnesse.
His hose, Pacience.
His feete, shod with Peace.
His hose garters, Temperance.
On his head for his Helmet, Fortitude.
In his hands for his armour, Hope.

Howe the man of God must and ought to bee apparelled.

And he that is apparelled thus, I dare set him against all the temptations of Sathan, and the world, the flesshe, and the diuell shall neuer moue him. It is my humble sute vnto you all, in the name of Christ: that wee seeke to agree in one, and euery man as much as in him lyeth, endeuour him selfe to finde out this clothing. Beleeue me it is a garment without seame and wrinckle. And it wil do you great honestie at the day of the Lorde. It wil bee your commendation, when he commeth in the Clowdes, & calleth you to his heauenly banquet, that then you shall be founde so well appointed to enter with him into the Bridegromes chamber, and sit at his table. Do ye not knowe,that hee which hath not on his wedding

The readines that ought to be in vs, at the calling of our God.

Coate shalbe cast out with Hippocrits from that heauenlie Supper, and haue his portion in the Lake that burneth with fier? Verely it is his reward.

But the Children of the kingdom, shall abide foreuer with the Lorde. And to this hee bring vs, that hath in his moste precious bloud redeemed vs, Iesus Christe the righteous: To whome with the father and the holy Ghoste, bee all honour and glorie, bothe nowe and euer. Amen.

And lead vs not into temptation, But deliuer vs from euill.

Seeing in this life wee are full in darkenesse, weakenesse, blindnesse, and ignorance, walking in the shadowe of death: as these be greate stayes & hinderances of our glorie: so of trueth, if God deliuer vs not from these & the like assaultes of Sathan: we perish all.

I Haue shewed you before, that this prayer had in it fyre petitions, whereof there is nowe fiue gone. There remaineth onely this last. For God gaue vs in charge, to giue our firste duetie vnto him: and for that it was verie harde to accomplishe it without prayer: Hee hath giuen as it were his consent to heare vs. And nowe hee hath geuen vnto vs a kynde of Brestplate to put on. Namely: To call vppon his name: To require and praye of his sonne Christe, that seeing wee be weake of our selues, and frayle by nature: hee woulde lay no more vppon vs, then wee be able to beare. For the diuell is readie at our elbowe to assault vs: and hee sendeth foorthe his Harbingers right duely to entangle vs (if so they may) the better to seduce vs from the Lord: And this the Lord God hath giuen: to put vs in minde in what continuall daunger wee stande, that if hee ayde vs not, and protecte vs not, and stretch not foorthe his arme to saue vs, wee fall downe headlong into sinne.

This manner of speeche vttered here by our Sauiour

our Christ, semed to be vnto some a very heauy thing. and not vnto the iustice of the Lord: and apperteining to his maiestie. To suffer any one to be led into temptatiō. Which kind of exposition Traheron a Germaine sæmeth to mislike, in a litle treatise he writeth thereon. And the like is in a number of Curious and vaine men, that dare not and will not say. Leade vs not into temptation. But doe a forde vs thus much. Permitte vs not to be led into temptation. Both which interpretations I mislike vtterly: and I say as the Gretians, carie vs not, or conduct vs not, or trie vs not, or lead vs not into temptations. Traheron, his iudgemēt

For the better exposition & plaine vnderstanding of the weak. I wil shew ẏ signification of ẏ word temptation. Tempting is often times taken for trying, or approuing, or experiensing by one way or other, for ẏ bringing to passe of any thing: to put in practice & to knowe of what nature, qualitie, and substaunce the thing is of: And this worde is vsed diuersly: for God is said to be tempted of man: and he also is stirred vp or prouoked, or moued of the Lord: and that is, when his worde is not beleeued, or the gospell hath not his succesle, which onely sheweth the Lorde to be holy, to be good, to be iust, to be perfect, to be omnipotent &c. but desire some other way, by outwarde & exteriour showe, as by workes or myracles, to tempt the Lorde God. And so did Israel when they had tasted of Manna frō heauen. Can he giue vs also flesh to eate? after this sort is Christ saide to haue bene tempted of Sathan. He sate him vpon the toppe of the pinnacle, and saide throwe thy selfe downe for it is written. And againe, make these stones bread, for it is written. But God tempteth and tryeth many & sundrie wayes. To begin with his owne, whom he hath chosen in Christ frō all beeginning, and prepared them as fit Temples of the holy ghoste, from the foundation of the worlde: Temptation, and what the meaning thereof is.

God is tempted when he is prouoked.

The godly are tempted, when they are tryed.

Them hee tempteth, and tryeth sundry wayes: Namely to make his vertues, which he hath wrought and ordeined them vnto, to shewe them selues, that were hidden before: or to open their noughtie & corrupte nature, that after they may be more careful in their steppes, and warie in their dooinge, and more easely atteine, to the deepe consideration and knowledge of his secrete purpose, whiche worketh allway, and seeketh diuers meanes to drawe them from their wicked life.

This triall, is a token of election: if it walk there after: else of reprobation.

And the example of the first Adam: was a liuely image of the Godly. And he was a zelous man: in whome God was much glorified among the Gentils: The like in Iacob, whome hee blessed aboue many kinreds, and made him a Lorde ouer his chosen. Also Daniel, that magnified the Lorde, in the kinges court, and founde so great fauour in the sight of Darius, among the Caldees, and was tryed by the Lyons, by the Image of Bel & so glorified the Lord. In Susanna, in Babilon, as in Ageographa.

The seconde kinde of temptation.

The seconde maner of temptation wherewith the Lord, tryeth those ỳ be his. Was seene in Peter, that at the call of the cocke, was put in mind of the offence he had committed: and there vpon wept bitterly. And Paul, though he was guiltie of the bloude of Stephen, and layde his rayment at his feete, yet at the voyce from heauen, Saul, Sual, why persecutest thou me? hee was againe called home. He felt the benifite of his redemption in Christ, and after that was diuersly tried in many temptations by the Lord: by Sea: by land: in daunger of Perots: in daunger of death: hee was whipped: he was stoned: he suffered buffeting: the Hyper had aucthorite ouer him for a space: and that Orator Tertullus had some thing to say vnto him at the barre before Festus: I thinke Barnabas founde good tryal in this, in ỳ werisome viage which he had, through

through, Selentia and Cyprus, and from Salamis, and from Perga of Pamphilia, and Antiochia and the reſt.

Sithen there is diuers kinds of temptations: one is, that which is commonly called aduerſitie: againſt this we muſt not pray. For it is true that is in Paul. Thoſe which will liue Godly in Chriſt: muſt ſuffer perſecution. Yet if we begin to faint, wee may ſtirre vp our ſlouthfulnes & imbicility by prayer to Chriſt. And ſo Paul prayed that the Tẽpter which was giuen him, that he ſhoulde not ware proude, after ſuch time he was wrapte vp into the thirde heauens) might be taken from him.

The order for vs that pray againſt temptation.

And Chriſt gaue vs an example hereof in Math. Father take away this Cuppe from me, if it be thy will. In another place. Therefore came I into the world, that by my death, I might ſaue ſome. Or that I might drinke of this Cuppe. And this he did for our example for of him ſelfe he was ſtroung enough: and he knew what ſhould happen: but being man he toke vpon him our infirmities, and bare our greife: and as for our aduerſitie, ỳ firſt kind of temptation, it can not be but profitable, ſeing that God will not ſuffer thoſe that bee his, to bee tempted aboue that they bee able to beare.

God trieth thoſe that be his by aduerſitie.

And Iames. i. Thinke it a greate ioy my brethren ſo often as you fall into temptation: ſeing you know that the tryall of your faith bringeth patience: and patience maketh a full end or conſummation of all.

And Dauid. Happie is he that ſuffereth temptation, for becauſe, when hee is tryed, hee ſhall receiue a crowne of life which God hath promiſed to them that loue him. Pſal. 26.

There is alſo a temptation whiche is of Sathan. Maiſter Gualter in Luke. Pag. 286. Calleth the deuill a tempter, & he fetcheth it from out of the ſcriptures, which in deede you ſhall finde in many places. His

reason is good. Assidue varieque molitur, vt nos a Deo abducat, & per incredulitatem, aut peccandi licentiam male perdat (1) Continually doth the deuill goe about to seduce vs from the Lorde, that by incredulitie and by licentious life, he may destroy vs. Therefore in this place it is well noted, where hee is saide πονηρον a tempter. And here it is that wee call him *sathan*, which is the Hebrew, and signifieth an enimie. And so he is called in Zacharie 3. He shewed mee Iehosua the high preist standing before the Angell of the Lord, to resist me. And the Lord said to *sathan*, the Lord rebuked thee thou *sathan*, that is, thou enemy to man. And in Iob, the children of God came, & stode before God: and *sathan* was among them: that is their enimie. And so when the sonns of Seruia came vnto Dauid and would haue had execution done: Dauid aunswered, what haue I to doe with you, you children of Seruia? you are this day vnto me as *sathan* an enimie. For they thought to slea Semei, & to make it a bloudy day to Dauid.

The diuell tempteth to seduce vs, the Lord to win vs: and the one is vnto life, the other is vnto death.

Great ioye is there among the wicked spirits, if they get the righteous from the Lord: and the Angels they reioyce at the conuersion of a sinner. M. Caluine.

And so is he called Diavolous, a deuil, that is an accusar and so it is in the Reuela. 12. The old Serpent which is called the Deuil and Sathanas (that is your accuser and enimie) is cast forth. Then wee pray here against temptations. That is, he woulde not let vs be snared, or swallowed vp by the subtiltie, and wilinesse of the deuil This is the end hereof. That as Caluin. Propiæ infirmitatis, nobis conscii, dei presidio defendi nos sciamus.

That being guiltie of our owne weakenesse, wee might be fostered or stayed, by the helpe of the Lorde, that we may stande assured, against all engynes of of Sathan. For therfore it is spoken, that we may knowe all things happen by the prouidence of God, & that we were in extreme miserie and ouercame by the wilinesse and subtiltie of this enimie of ours, if

he

hée reared vs not, and lifted vs not vp in his Chriſte. Aug. in his booke De Natura & gratia. Ca. 58. thinketh thus: Vt reſiſtamus diabolo, precamur vt aufugiat Diabolus, cum dicimus, Ne nos inducas in temptacionem. Auguſtine.

The Author agaynſt the two Epiſtles of Pelagius. Lib. 4. Cap. 9. doth bring out of Cyprian, this Expoſition when it is sayde, Lead vs not into temptation: Wée are admoniſhed of our imbecility & weakeneſſe. For it is sayd, watch and pray that you enter not into temptation. A reaſon is adioyned: the Spirit is willing, the fleſh is weake, and this is, leaſt wée ſhoulde be puffed vp inſolently. Cyprian vppon the Lordes Prayer, gathereth a verygood leſſon. The author of vntrueth and our aduerſarie the diuell, can do nothinge without Gods permiſſion. And therfore all our feare, and our trembling is to be layde vpon the Lorde: for that in all temptations the wicked man can do nought vnleſſe hee haue powre from God. If God touched not his choſen by the prickes and tediouſnes of euill life: they would be as vntamed Coalts in their dealings Cyprian.

Where I deſire you to cõſither with mée two things.

Firſt the diſpoſition of the wicked: for their reaſon is, hée leadeth vs into Temptation, hée is therfore the Author of ſinne.

The godly man hée ſayth, hée leadeth vs into temptation. Sée firſt what a louing Father wée haue, how good a God, hée trieth vs and prooueth vs, hee ſuffereth vs not to bée tempted aboue our ſtrength. For in his goodnes, by his Scourges, hée reclaymeth vs: That which I giue to vnderſtand is this.

The godly take all things to the beſt, for their Salnation: The wicked wreſt and wreath all manner of Gods workes, all his dealings to their reprobation. For this Hereſye grounded out of this place, God tempteth vs, hee is therfore the Author of ſinne. I will confute it brékely. A difference betwixt the godly and vngodly man

Thrée kindes of men I finde here, that peruerte and turne the meaninge of the Spirite of God.

The first, is detestable and derogating from the Maiesty of the Lord. And it is of the Libertines, touched also before. That hurle and thrust vpō the Lord all their offences, al their wicked & malitious dædes, and make him, the Author of sinne.

Liberties cōdemned.

The second opinion is of learned and wise Fathers whom I reuerence for their skill, and honor for their guiftes. Yet holde I not with them in that they are faulty, & they thinke that God hardneth and stirreth the hartes of men: And that hee is the cause of sinne: yet so, that the same which is malice in man, raysed vp by God is perfectnes in him. That hee punisheth sinne by sinne, yet are they affrayd to graunt that hee worketh in all.

All thinges are not to be vttered at all seasons.

The third kinde is of them, that interprete thorow the whole Volume and Booke of God thus: Hee suffereth him to fall: he permitteth him to offēd: Hee letteth them goe astray: and going so nicely to worke thinke they shall escape all hinderaunces thereby, to detracte any thinge from the Maiesty of the Lorde. Of these some one of them must, they cannot all bee true: It is an excellente Argumente that I finde in Augustine in his questions. Deus non est auctor vllius rei qua homo fit deterior. &c. God is not ỹ Author of any one thing in man for which hee is worse. But by sin, men are the worse, then God is not the author of sin.

Augustine his reason.

Hee that is the punisher of offenders, and a distroyer of those be malefactors, and consumer of sutch as run in sinne: hee cannot bee sinfull, or the Author of sin.

The seconde reason.

God punisheth offenders and destroyeth malefactors and is a flame of fier to the wicked: then God is not the Author of sinne.

The thirde reason.

Hee that sendeth his Prophettes to reclayme them: And his Preachers to winne them: And his word to bring them: And his Christ to serue them: is not the Author of sinne.

God

God it is, that sent his Prophets to feede them: And his Ministers to instructe them: And his Gospell to renewe them: And the life of his Sonne for the lyfe of vs all: to bring vs to eternall life: Then God is not the Author of sinne.

A consideration of the working & power of God.

The Sun might turne him selfe and take his seate in Cancer. And the Mone coulde pause and stay hir swifte Voiage which shée kæpeth beefore I shoulde faile in this. I will not then beate so mutch on this Iron. The Scripture teacheth vs: reason leadeth vs: Experience guideth vs: Nature it selfe directeth man to this: That hée whiche sitteth vpon the Cherubins and taketh the Heauens in his arme, and stretcheth forth his legges towardes all the corners of the earth: and looketh so fiersly vp on the Sonnes of men: and iudgeth accordinge vnto equity: and hath his Loynes girte with a Siluer Gyrdle, and his legges of Brasse. That commaundeth the Sunne, the Mone, and the Starres, and theydare not resist him: That sayth dwe this, and they dwe it: And so gloriouslye reygneth on the earth: and sendeth his Ministers of flaminge fier to consume the wicked: and hath his Habergions and instrumentes of Iron, for the vngodly against the day of wrath.

It sæmeth to mée very vnreasonable, that any one man bæing neuer so mutch blinded, should not sæ his Maiesty, his brightnes, his perfection, his guidance, his gouernment, his Authoritie, his rule, to bee perfecte, to bée pure, to bée vnspotted, to bée glorious, and exceeding comely, euen in the creeping wormes.

Then let this suffise to stay vpon, for the libertine and outlaw, and denyer of the godhead of our Lorde. That hee erreth, hee is deceaued, hee findeth it amisse. That God either is, or can bee the Authour of sinne.

The Maniches, with the Martianiſtes, that are dependant hereon: haue ſmall inheritaunce with the Lorde, that haue deuided his kingedome, and giuen a Regimente to a good God: and an other to an euill God: and cut him in peces as it were, and depriue him of his right that is due vnto him. Agaynſt whom it were a long diſputation, for his prouidence and his rule are depending hereon, & it is more requeſite for him to handle, that hath ỳ Dares & the Sea at liberty, then for mẽ that runne in ſo narrowe a ſtreame.

Maniches. & Marcioniſtes, haue wouuderfully erred.

This I ſay, as all things were made & created by onely one true and eternall God, to fulfill that in Geneſis. In the beginninge God created Heauen and earth. And in Iohn: In the beginning was the word, the worde was with God, and God was the worde: all things were made by him, and without him was nothing made that was made. And by him were all things bothe in heauen and in earth, viſible, or inuiſible: Whether they be Maieſties, or Lordſhips: eyther rules, or powers: All thinges were created by him, and for him: he was before all thinges, and in him all thinges conſiſteth. It is therefore Sacriledge, and breach of the powre of the Lord, to giue any thinge vnto any other, or make his powre equall with the workes of his hands, that framed and faſhioned all at the beginning. But now to the ſeconde opinion? As for theſe, wẽ leaue them to the Lord, ỳ at his comming in the Heauens will loke vppon them, whom they ſhall wel know to bẽ maker and Creator of all, when the Clement ſhall melte with fier, and the Heauens fold like a Scroll. And all that is in heauen and in earth obay him.

Gen. 1.

John. 1.

Colloſ. 1.

A confutatiō of the ſecond hereſi, which toucheth god to be the author of vngodlineſſe.

For the briefe inſtruction hereof, I will aunſwere two Argumentes, in this ſecond cauſe. One is this.

1. Adams ſinne was iniquitie.
God willeth none iniquitie.

There-

Therefore God willed not Adam should ſinne.

If he willed not ſinne then: he doth not wil it nowe, for he is now as he was then. And to this tendeth the next.

He that doth the wil of God, pleaſeth God. 2.

Adam in breaking the commaundement pleaſed not God. Pigghius, tam quam fictitius.

Therefore God willed not he should ſinne. A falſe ſorites, a cauſa ad non cauſam.

And Pigghius a baſtarde diuine.

The Iewes in crucefying Chriſt did that God would: 3.

That God would deſerueth not death.

That which deſerueth not death is not ſinne.

That is not ſinne, is not to be punished

Then the Iewes in dooing that God woulde, be not to be punished.

And nowe I require yee to giue me leaue a little, and marke my ſpæch, I doubt not, but you wil ſæ and confeſſe with me the power of the Lorde, that out of that is euill can bring that is good, to fulfill his will. Wherein I can not meruaile that Ierome ſtucke ſo ſtifely in the deniall of his prouidence, and did not thinke that he was buſied in ſmall trifles, or had to do with matters of little valewe. And I note the blindeneſſe of our Papiſtes, with whome Phillip Melancton bare, & was very frœ and erneſt in this, and a man fearefull by nature gaue place vnto ỹ papiſts in more things then this. Ierom went awry in that his iudgement of God.

But for my owne part I teach thus, & this doctrin, not in my owne name, but in ỹ Lords: as hauing glened it by corne and corne, from ỹ moſt excellent & beſt learned men vnder the Sunne: & of late days (for God hath giuen vs more light then to them in former age) in flouriſhing ſtate among men. Out of whoſe life I confeſſe my ſelf to haue borowed much (if ought ỹ it be I poſſeſſe.) And Zwinglius, and Oecolampadius, the two lights & very ſtarres of their time are witneſſe here. Zwinglius. Oecolampadius.

Martine Luther. Martine Bucer. M. Caluin.

Martinus Luther, Martinus Bucer, men of ſinguler learning and wiſedome ſhall teſtifie the ſame: and I call to witneſſe in this behalfe. Petrus Martyr, and Iohannes Clauine, of which two, for ſundry ſciences, for readines and liuelineſſe in witte, for eloquence and handſome handling of the ſcriptures, no one can bee compared of late daies to them, the LORD God did manifeſt him ſelf ſo plainly to them: I offer you there fore, taken from theſe men my iudgement & opinion to the three former argumentes.

1. To the firſt. The will of any one is ſaide to bee of theſe ſortes. We are ſaid to will a thing, when we appoint and ordeine any thing to be done, thoughwe bee not partaker of the deede, and delight not in the ſame.

2. The ſeconde. Wee alſo are ſaide to will when we wiſh or deſire, or delight, or take pleaſure, or ordeine, or conſtitute, or ioy, or thinke it good, or eſtæme it as comely, or mainteine the ſame.

3. The third. Wee are ſaid to will a thing vppon the contraritie thereof. For not forbidding it, it commeth to paſſe we are often times ſaid to be willing vnto it. But as for the Lorde, the God of hoaſtes, he worketh by an other way, and his iudgement is aboue the capacitie of man: For God wrought not naughtines in Adames heart firſt: But ordeined that ſathan moued by his owne cankered and corrupt nature, ſhoulde worke in him, and corrupt Adam by his owne falte. For in that the ſinne and infirmitie whiche lurketh in an other, is bewrayed and brought to light, marke the prouidence and gouernement of the Lorde: which bringeth that to paſſe whereby his owne wiſedome, righteouſneſſe and mercy may appeare. If he did worke and cauſe an adulterous minde in a man, whoſe minde was pure and innocent before, and then moued him to vtter the ſame in act and dæde: ſome-

The euill racking of the purpoſe and drifte of God, is the cauſe of our blindneſſe & ignorance: for fleſhe and bloud is not able to attain the depth of his wiſedom

what

what it were that we had to say vnto the Lord: But if he worke not that adulterous minde: but findeth it corrupt and defiled by Sathan, and by the person himselfe and then ordeineth what shalbe fall: causeth the same wickednesse in that same man, to tende to his glorie. Let vs try out the vnsearchable riches and wisedome of the Lorde, that causeth the same thing which of it selfe is euill: to turne & be chaunged vnto that which shalbe good.

Then if these men vnderstande by his will that God delighted not in Adames sinne: there is no strife: I say so, and so we fight with the ayre. But if thereby is ment: It was not Gods decree and ordinaunce that Adam shoulde sinne, but all onely for his fall and in respect of sinne: they my bee Anathamatized and that iustely. For they plucke God out of his throne, they haue no consideration, but measure the Lorde as man. To this tendeth both the rest: for nowe I must be short, and I doubt not but GOD will permitte, that I may one day make longer discourse hereof.

Accursed is he that wresteth the dooings of the Lorde, to his owne inuentions.

Christ is saide to die, and for our redemption, for his resurrection is our iustification. Nowe it was Gods will this should be, why then shall not the Iewes be excused? O wretched man that I am, that shoulde thus reason against the goodnesse of God, and abuse his long sufferaunce that bringeth vs to eternall life?

To the secõd and thirde argumẽts.

I answere that same filthy Papist, that scholler of so vile a maister (and that sought his death and mine, and seeth it not) Pyggyus. Often times God & wicked men (I speake according to our weakenesse and in reuerence) are said to thinke one thing. For Adam woulde sinne, and Gods will was he should sinne, but Adam would be like and equall to God: he woulde bee perfect knowing good and euill. Gods will was that

Consider the secrete decree and eternall purpose of God.

Adam

Adam through his owne faulte shoulde sinne, to turne Adames sinne to good, and to bring good out of euill: so that out of his perdition he brought saluation, out of his fall strength and life. Out of his thoughts and cogitation, blessednesse and perfection vnto man.

I might reason of Ioseph and his brethren: of Dauid and of Saule that persecuted him: the whiche both came not without his appointmẽt: but the malice in the brethren, and hatred in Saule that sought Dauids blood, proceded of the diuell.

The Iewes will was to put Christe to death. And Gods will was his sonne should die. But to the Iews it was in malice and crueltie. But of God in goodnesse and clemẽcie. For hee raunsomed vs that were prisoners & captiues, in the slauerie of the deuill. Hee gaue vs life, that were before in death, and offered vs saluation that were before in condempnation: wherfore this argument is nought.

This argument quaysleth: for ther is recourse had vnto man there is no consideration of the Lorde.

God willeth it, and we will it, Ergo our willes is one. It is a causa non sufficiente. He ỹ taught this may go to schole againe, & set him downe for ought that I can see: for if he turne not ouer a newe leafe it is not this, can euer honest him. Take the reason. God hath a Consideration in his will and purpose more then man hath: for an vnthriftie childe willeth the death of his father. God also will haue him die. But it is in another maner. The vnthriftie sonne doth it, to enioy his fathers goodes: God doth it to make an exchaunge to conueigh him out of miserie to life, if he bee his: for hee ordeined it before all beginninge. Or to translate him from vs vnto death, if hee hath not chosen him in Christe, for it is his lot, and hee decrẽde it before the worlde. And heere I staye. For if Paul can not Satisfie thée in his discourse to the Romanes: neither do I loke to perswade thée herein. That if thou like not me and my wordes, as the Orator did of Plato, and Isocrates when he spake of Theusidides: so say I, of Caluin & of Zwinglius: let me go astray with them. Nowe to conclude all. Leade vs not into temptation. The verie meaning and true exposition is this. Let O Lorde thy spirite bée with vs,

direct

directe vs in our doinges: gouerne vs in that wée gee about: suffer vs not to bée tempted beyonde that wée are able to beare: For the Diuell and Sathanas seketh to molest & inueigle away the Children of God. And it is our duety to pray vnto the Lorde that wée be not ouercome in our temptation. For they of God, they study not to do well, and to win Heauen by their merrits, but they praye to stand stedfastly, that they may bée saued, and haue redemption in his death. They study not by good workes to obtaine Saluation, but because they are already saued (for they be assured therof) they will bee thankefull and obediente to the Lord, because in his free election he hath saued them.

The trew interpretation of this last petition: lead vs not into temptation.

The like may bée sayd of the last words. Deliuer vs from Euill. For to this ende is our life, our dealings, our conuersation, our vprightnes beefore the Lorde: That wée haue an assured testimony of his good will, that hée will kepe vs from death.

The rest of this Prayer: For thine is the kingdome, thy powre and thy glory, for euer and euer. Because our Luke hath pretermitted it, therfore will not I, at this time touch it.

This I haue handled in an other treatise which when God sendeth oportunitie, shalbe finished.

In this my short Treatise, if I haue done any good, I am glad therof: The pore substance that I haue, and that litle God hath giuen mée: that I haue offered to you all: when God shall enritch mée with greater store, and my Barnes better filled then now they bée. So good corne as our Barren soyle bringeth forth, of that I willingly will giue you choyse: Onely at this time, take my presente farewell, as a grayne or two left behinde, to fill vp your measure: for I would haue no man to suspecte mee for my waight. And let not my doctrine bee an offence to any: this was only the the true meaninge that I had, to teach one Lorde and Jesus Christe whom bee sente, the redéemer of the world, that I worship in the Spirite.

The workemanship of the true Churche of god, buylt & reared vp in Christ.

And this I commit vnto the whole Churche of God, whose building and workemanship, if it bee any other then this let it bee accursed.

1. The foundation or corner Stone, Christ.
2. The builders, his Ministers.
3. The Morter to temper it, is Veritie.
4. The Lyme to season it, is Skilfulnesse.
5. The Sande to strengthen it, is Wisdome: and scattered thorough euery parte & parcell of this buildinge.
6. The Instruments to worke withall: be the guiftes of the holy Ghoste.
7. The Pillers, Confidence and Trust.
8. The Walles, the two Sacramentes.
9. The ground or Pauement, our Profession.
10. The Roofe or couering: Perseuerance.
11. The Windowes and light, the working and lightning wee haue from the Spirit.
12. The Dores to enter at, the worde and the Gospel.
13. The Barres to stay this, hee that gaue this, God the Father.
14. The knitting of all this togeather, is Loue.
15. The keeping it frō shaking: brotherly agreement.
16. The force and strength therof; one minde and one Iudgement.
17. The glory and beauty therof, Immortality.
18. The ende of this building, the glory of God.
19. The price and rewarde, Life,

Not that which is terrestriall, & endureth a small time: but an other, euen that which is aboue when wee shall dwell with God. The onely price of such as loue and feare his name vnfeignedly: To whom, that bee of his true Church, the Lorde God sende his blessing and peace for euer, that quietnes may bee to them of Israel, and life for euermore. Amen.

FINIS.

A Sermon, made before the reuerend father in God, Iohn, Biſhop of London, (by I. Keltridge, Preacher) at his Mannor at Fulham, before them of the Clergie, *at the making of Miniſters: in* the yeare of our Lorde God. 1577. and nowe ſet out in Printe.

upon Ascension day.

It is thus written in the firſte Epiſtle of Paull vnto Timoth. Chap. 3. verſ. 1.

1. *It is a true ſaying: if a man deſire the office of a* Biſhop *hee deſireth a good worke.*
2. *A* Biſhoppe *therfore muſt bee vnreprouable: the huſbād of one wife: watching: ſober: modeſt: harberous: apte to teache:*
3. *Not giuen to Wine: no ſtriker: not giuen to filthy lucre but gentill: no fighter: not couetous: &c.*

THeſe wordes contayne thus mutch: the rule and gouernemente and ſtate of the Church: The office: the duty: the function of a Biſhop. The ſtate is preſerued, the gouernemēt eſtabliſhed: the authoritie reuerenced: the Church ſetled, where Biſhoppes bée choſen that are blameleſſe: The common welth is racked, the ſtate imponeriſhed: wiſe and gray headed fathers deſpiſed, the word of God baniſhed, where Biſhops are choſen that are ſhameles. If the rulers bée wiſe and diſcréet men: if the order and frame conningly and truly ſet by: if the guidance be ſincerely and purely drawne out, as alſo ſquared by the rule

set downe in the Booke of God: Then Bishops liue happely: The common wealth quietly: the state flourisheth most gloriously. At this present, as one of the poorest and meanest Leuites among Israel: yet ordayned I hope in good time to serue in the Tabernacle of the Lord, elected and chosen to se the Curtaines of our God, and the hangings of the habitation of the Lorde of Hoastes, dewely to be spreade before his seate. As one desirous to sée that no Aliaunt shall touche the Arke of God, nor any one vnclensed to approche his sanctuary. I am bolde to enter in, to sée the furneture thereof, the glorie, the apparell, the sumptuousnesse of his Throne: and to sée, and for to knowe, whether we bee apparelled as Aaron: or deckt as Leuits: or in manners Israelites, or among the Prophets: the sonnes of Prophets: that the voice of the Lorde may sounde among vs.

Foure especially: waightie, & great encombraunces, able to beate and waye him to the grounde: lye on the necke of a Bishop.

- His Vocation, *by Calling:*
- His Deutie, *by Function.*
- His Dignitie, *by office.*
- His Auctoritie, *by Rule.*

All which, haue severally foure most excellent and goodly giftes, kept vp as in their treasurehouse, to furnish and store good men withall.

His calling hath foure pillers to staye on: for hee must bee

- *Vnrebucable, subiect to no reproche, blameleße.*
- *Not wanton, not laſciuious, huſbande of one wife.*
- *Painefull, yet gainfull to bring to God: euen watchfull:*
- *By temperancie, not by glottonie ruling them: but modeſt:*

His

His function requireth 4. garments to cloath him with.
- His *Robes & his Iewels*, Discretiõ & Grauitie:
- His *statelynes*, and his Brauerie: Hospitalitie.
- His *honouring*, and apparelling, Instructing.
- His *cloth and garment, lyned with abstinencie*, that he be no dronkarde, or glutonous person.

His office hath adioyned foure Sergeants to waite on him.
- He *must be no incrocher vpon any: no fighter*.
- No *scraper in of his gold, by filthy lucre*.
- *Lowly, courteous, gentle vnto all men*.
- No *brawler, no striuer, no quareler with any man*

Hls auctthoritie and his rule commeth in, that maketh an ende of all strife, the mistresse & Gouerneſſe, to keepe the rest in awe.
- By *instructing, by ordering, beeing able to teach his housholde*.
- *Liuing discretely, warily, vprightly, abhorring couetousnes*.
- That *can keep in subiectiõ his own family, in feare & in reuerence*.
- That *hee bee not a young scholler, puft vp with pride: but that he haue a good report of all*.

All which: as they be in number xxii. So for the greatnes of the matter, the statelineſſe of that I take in hand, the skill and furniture, that is required in him I seeke for. I am in greate doubt the time will not suffer me to ransacke so much as the third gifte, that ought to be in vs Prophets: that I may go so farre as the worde of God leadeth me, let vs ioyne in heartie and faithfull prayers, together vnto the Lorde: For the whole Church of God: As a member and portion thereof: this Church of England and Ielande &c.

This place, where as he speaketh of a Bishoppe, is is not to be vnderstood so, as that only he speaketh to him in auctthoritie, called by Luke a Senior: or as in Tytus. 1. For this cause haue I left thee in Creata, to set in order the residue that were left. Or as Acts. 20. Προσεχετε ουν εαυτοις, και παντι τω ποιμνιω εν ω υμας το πνευμα το αγιον εθετο Επισκοπους. But as Caluine thinketh,

thinketh. In the bishop so called of Paul, is ment euery one seuerally & ioyntly in his function, to whom ỹ charge of soules is committed. Therfore Pomeranus, officia sunt non dignitates: & Musculus Instruere nō regere: Teaching them, not lording them: & Bullenger Vocati, non intrusi: & Chrisostome, Ordinandos ad bonū, non deuorandos ad commodum: elected to serue them, not chosen to eate them: & Ambrose, non ambitione & pecuniæ desiderio. For men that come hastely, to serue god in the ministerie, take it for welth sake to liue securely: then, that al may be comptable vnto ỹ Lorde, and surrender a reason of religion, I take it generally of all: that Bishoppes, that is those to whom cure and charge of soules is committed, ought to haue those good gifts set downe by Paul, in his youngling Timotheus. Not to make any strife, or to debate the matter as some haue done: or therefore ỹ I may seme to take away authoritie from the Senior, or gouernement from the Elder, or prehominence from superiour, or rule from him that sitteth in seate to guide others. But as Paul in this of Timoth. to the saincts of Christ which be at Philippos, together with Bishops and Deacons, euen so say I: to all those which be here Bishoppes, Deacons, Elders, Seniors, Ministers, Presbiters, is this same giuē in charge, for none shal be excused: but as touching that common cry hussing so much in the eares of many, about them that bears the sway in the Church, this I say briefly.

I can not finde any difference in the primatiue Churche from ours, but in the name alone: for they had Bishoppes, and they also whome they called Elders: and wee haue Ministers, whiche they called Doctors: wee haue Instructours, whiche they called Teachers: we haue Rulers, whom they called Seniors: we haue Presbiters, that were Pastours: we haue other Dignities, which they called Offices:

so

so ỹ we haue, as they had: onely they suffer vs not to be as they were. For that argument of Archæpoumenos: It is not so pithy nor so strongly wrested, as once I thought: neither yet that, of one head of one bodie: for many Kings, yet one King, as haue bẽn: & many Bishops, yet one Bishop: as is: Not many Kings as many heades to deuide one bodie: but one heade to kæpe the kingdome of that same bodie. Not many Bishops as subuerting them: But one Bishop ouer Bishops to protect them: Not diuers heades of one bodie to deuide them: but one heade of diuers members to vpholde them: so then, our Bishops, and their Bishops, and in Jesus Christe, one Bishop: let vs nowe approch vnto his calling.

Two kind of wayes are wee called.

By the Lord, & by men: ordinarely & mediately: & strangely, by the Lord God & inwardly: As Moses, by the hand of the Lord, by the flaming bush: Leuy & his Famely by the forecounsell of God: Aaron seuered frõ the congregation: Elyas, from among the residue of the Prophets: Samuel, from among the children of Ely: Gad, & Nathan, from the children of their Tribes with others.

Among the nations also called he very straungely a great number: Melchisedeck out of Aegypt, from Mesopotamia: Balaam from out of the mountaines, and from the East. Iob, in the lande of Hus. Scibillæ mutch spoken of among writers: Ioseph in Aegypt, Jonas in Niniui: Daniel in Babilon: Nehemias and Esdras, among the Persians, all which were straungly, and some of them extraordinarelie called by the Lord: and this kinde of calling ceaseth; and we take an other into our Church.

The

The second order of calling Ministers: it is ordinarie.

1 It is therefore put to the secreat workings of the Spirite of the Lorde, in the mindes of men.

2 And to that which Paull saith here: he that desireth a Bishopprick, desireth a good worke.

3 And to the wisedome and discretion of him that chooseth them.

As when that ỹ twelue called the brethren together, & charged them to chose out seuen men of honest report: Act. 6. Like as Paul when he came to Derbe, and had herde of Timotheus, that had a good report of the brethren, that were at Listra and Iconium Act. 16. That it may be vereffed of vs, spokē of the Lord by Paul & Barnabas: that he had put them a part, & chosen them vnto a good worke. Act. 13. where I finde no popular consent, nor any acclamatiōs of ỹ people, as in Rome when they chosed Censors, Dictators, Tribunals, Pretors, and such like: neither cast they as it were lotts, or els gaue it vnto election of the multitude: or els tyed to the congregation a lone: but the likaunce was giuen to one Elder: the choyse to him that was wise in the Church: and hee that was chosen, continued as their Ruler, for euer.

That al things may be fully don: their is adioyned the putting on of hands. I take it that this custome came from the Hebrewes, who as any thing was holy & consecrated to the Lorde: so they vsed to lay their hands thereon: signifying that, that thing they gaue, they willingly gaue it vnto the Lord. So Iacob. blessing Ephraim, and Manasses, laide his handes vppon their heads: so did Christ lay his handes on the little babes, that were brought vnto him. In the same signification, layed they handes on their sacrifices.

Therefore when they made choise of Docters, Pastors, Teachers, Deacons, they layed handes vpō them

them: to shewe that wee are not ours but the Lordes, giuen and dedicated to the vse of his Church: thus nowe haue we brought Dauid from the shepefolde & Ewes: Amos hath no more to doe among his cattle: Moses is called from Madian: The Apostles haue not to deale with the Angle and the hoke: and wee haue giuen Tymothe the first steppe into the ministerie: his authoritie he hath to execute iudgement: power he hath to tel righteousnesse to the house of Iacob, & to bring Syon, the hill of our God to knowe his ordinaunce: he may now bouldly enter into the Sanctuarie: called he is: handes are laid vpon him: and hee hath wished a good worke: and let vs nowe knowe, how he may performe it.

The 4. first as proppes and stayes to hold him vp, that hanged vpon his calling, are these.

- ανεπιλεπτον. *Blameless.*
- μιας γυναικος ανδρα, *Husband of one wife.*
- νεφαλεον, *watching.*
- σοφρονα. *sober.*

Ανεπιλεπτον. Among the wonders of the world this is one: that in so long time, so many yeeres, so great space: I haue neither read of, neither hard of, neither found out, that Sonne of man, that was blameless: For there is none that do good, no not one: None can say that of Christe, which you can accuse me of sinne: Very few can say that, our Sauiour reported of Zacheus, a perfecte Israelite, in whom there is no guile: Not many can say as Paull sayd, when hee sente from Miletum, for the Sages, and Elders of Ephesus, that hee was giltlesse of the blood of all: Nor reporte with Samuell, whose Ore, or whose Asse, haue I pluckte from you: Not now so great heapes of those that wish to bee wiped out of the Booke of life to saue Israel: Nor with Paul to bee accursed as touching the flesh, that hee

might saue some, at the day of the Lord: few there be that offer vp as Iob did, for their Sonnes or their daughters, or redéme (if peraduenture they might) the transgressions of their children: who hath the commendation that Abraham had of God, that he can saye, he is an vpright man, and will teache his children the wayes of the Lorde? what man goeth nowe into the fieldes to praye with Isaak? or remembreth with Israel the benefites he hath receiued? or careth not for the wayes of Balaam? or séeketh not the promotion of Aegypt, and the substaunce of the Iles about him? Who hath béene found of late, worthie to be taken from of the earth to dwell with God? Or thought méete to haue the Angels waite vppon them with their fiery Chariots? Haue wée béene fed with Angels foode? Hath the rocke béene broken in péeces, to yelde vs water? Haue wée tried the drought in the wildernesse? the frostes in the fieldes? the strength of the mightie? the perill and ieopardy of red Seas? who is there in time of néede aduentureth his life with Iudith? That if Nathan speake, repente him of his faulte? that hardeneth not his harte with Ahab? That striueth not with the Prestes of God? Then as yet, I knowe not, or finde not, that man that is blameleste.

Who playeth not that parte of Naboth, that fatte Chuffe? Who hideth them that are in perrill, from the face of Iesabell? Who is not ready to sacrifise to Peor? Who renueth the decayed Sanctuary? Who ronneth not with Vzias to the Arke? Who hath not forsaken the Lord, and forgotten his holy Hill? Who reareth not vp Alters vnto Iupiter, and giueth not rich burnt offeringes to the Planets: as yet then, I know not, or finde not, that man that is blameles.

Was there any filled with wisdome as is the flood of

Phison,

Phison with his Buckettes? or like Tigris, when the new fruictes are growinge? that bringeth in plenteous vnderstanding as Euphrates, and filleth it vp, as Iordayne in the Haruest? that casteth out wisdome as flods, or as the Waterbrooke of the Riuer, or as Dorix, when it is at the full, or as the water Conduicte out of the Garden of pleasure? That deceyueth not in his tongue, that beguileth not his Neighbour, that speaketh truth to all? thensure, I haue not, or find not, that man which is blameleste.

Hath not wisdome cryed out? doth not vnderstanding put forth hir voice? standeth shée not in the heigh places, in the strætes and wayes? doth shée not crie in the whole Cittie in the Gates, and no man heareth hir? Who regardeth the yellinge of the poore afflicted soule? Who causeth the Hedge, and Vineyard of the Lorde to bee repaired? who hath brought Golde, Incence, Frankensence, & Mirrhe, to him deserued it? who layeth not his hands with the Souldiers, to kepe Christe still in the Graue, ỹ hée rise not? what cause haue I then to question any moore with Paull? I may not, I ought not, I dare not, I should not: for it is vndoubted, and without question, I know not, I finde not, that man which is blameleste.

Then let vs sæke a litle farther, happelye wee may finde some man by the way, or some one thinge that may bée done by man, and that hée may clime vnto: therfore wée come to the seconde parte of this seconde diuition: of trueth not so harde as the other: yet not so easelye as it is taken for: and it is this:

μιας γυναικας ανδρα: Husbande of one Wife: This, it was put in, because of the vnbeléeuing Brethren, that had diuers wiues: in the law it was permitted and before the law. Sobolis procreandæ causa: that the worlde might bee increased to haue many

wiues: Abraham had diuers wiues: Iacob diuers: Dauid married Abigail, yet had hee two beside, naye and moze to: Elcana was indifferent well wiued, but hee had bzawles enough with them: and it went hard with Iacob whē hē was bought and solde in the fælds with his Sonnes Mandragoras: So vnlouingly, these loueleſſe toyes, causeth bzoyles in bzaineles loue: I finde not in the conrse of all the Pzophets, that anye one of them bzoake the rule of the Lozde in this: and if Monuments were searched, which haue you of all Dianaes Pzæstes, of Apollos chaunclinges, of those Romiſhe Flamines, that haue not run vpon the swozd, vpon death, vpon fier, then they would once violate & bzeake their chastety? Of those that bē this day at ỹ Altar of the Lozd, that powze out his Incence and offer at his Table, how many is there, whom the Gospell cryeth out vpon, and these dayes hath spewed fozth from of the face of the earth, as vnwozthy to abide in the tentes of Iacob foz this villany? A sozte there be euen in the house of God, fitter to spozte it with the Timbzell and the Pipe, then to take in their handes the Booke of the Lozde: Helyas looked vp to the Heauens, and saw a blacke Clowde, wherby hee iudged that rayne was comming to helpe Israel with all: Is there none here of all the Pzophets that will looke vp to the Heauēs to bzing tidings to this people? Surely it may bē doone, and safely. Foz if euer vengaunce appzoched nere vs: and tempests, and stozmes fell on vs: these are the dayes, wherin the ayze is blacke and glowmy, and full of thicke clowdes, readye to powze fozth rayne, and thzowe downe Hailestones, to consume vs, foz the aduowtery and incestiousnes of vs the Cleargie: what a number haue bēne depzined of late? what a number are suspected now? I, it was a a soze lesson: I, it was a good lesson: I, but it was a harde lesson: μιασγυναικας ανδρα, Gratianus, that vile

and

and filthy wretch, with others that rabble, forbad Mariage: The Gretian Church and the Latine suffered it a long time: Silicius setled & established it in Spayne: Gregory in Silitia: and it was assayed in Germany: But Augustanus, Maguntius, and Hildebrand, disanulde it: These dayes are so miserable, that Concubines bée but common ware, and men of conscience yet in these Marchaundrise, will strayne their conscience: Polygamos, Digamos, Trigamos, Centigamos (if so you will) they spare them not at all, so it be don in the Closet. I am perswaded before the Lorde, and that among vs who be of the housholde of faith: that Solomon, his so greate a number of Concubines, the royaltie and statelinesse of his princes: are scarce able to serue the grédinesse, of some our English wantons that bee amonge vs: the Lorde cut them off, and giue Micheas a bolde spirite to tel them of it: Let vs come to the third part, and sée what it is that followeth.

κεφαλεον, Watching: A great charge it is, that is giuen to the minister of the worde of God: who as one to tender the care of his launched patient, ought to be readie at all assayes, to winde and folde vp the rawenesse thereof: And this was it Christ said to the twelue, get you and preache you: And the fiftie bee sent forth healing and teaching in his name: also Christe in Iohn, you shall beare witnesse of me. In that last prayer, the charge bee gaue vnto them, he lifted vp his voice and saide: sanctefie them O father in the trueth, thy worde is the trueth: as thou dideſt sende me into the worlde, so do I sende them into the worlde: and againe to Peter, fede my shéepe: and againe, a good shepeherd giueth his life for the shéepe and they here his voice, and they are led by him: Esay the Prophet, threatneth out vengeance against them, that liue securely and carelesly in their charge: Woo-

be vnto Syon, Wo be vnto Ieruſalem, Wo be vnto Ephraim, and Woe vnto Manaſſes. Her Prieſtes bee blinde & ignorant euery one of them, the are domme dogges that cannot barke: loking after vaine and wanton things: And this vice, it is two common the Lorde knoweth, among vs, that are become continuall ſlæpers, and lye downe in our laſciuiouſneſſe, and beſche out in our talke moſt infamous blaſphemy againſt the Lorde: I here the voyces of good and wiſe men, tinkling in my eares of the diſſolute miniſters in the country, and that be abrode. But let good men bluſhe, let them that ſhoulde ſæ, be blinded: the Lorde wil one day take away this Vayle, and vncouer their faces to ſæ better: I ſæ it, and I knowe it, and I ſpeake it from the Lorde, that if thy wiſdome were as great as Solomons was, if thy counſell as Ioſeph, if as well learned as Paul as actiue as Ioſua, as heighly commended as euer was Peter: yet if thy diſſolute life, out goe thy fugred ſpæch, thou art but as ſounding braſſe, and as a tinkling Cymball, good for nothing. Knowe you not that Saul perſecuting the Church of God, commeth not nære it? That the Prieſtes of Baal muſt not ſerue in it? That the Leuite defiled vpon a deade Carkace muſt not approch it? That Nadab and Abihu offering vp wrong Cence before the Lord, die for it? That the Mohabits childe in the tenth generation, no, not forever, miniſter in it? Fierie toungs bee they that ſhall helpe thæ: the zeale of Elyas that ſhall moue thæ: The Spirite that was in Amos to prouoke thæ: For hæ is no prophet, that Prophecying, ſhal go coldely to worke in his prophecy, for it is a great worke, it is a mightie worke and he deſireth a good worke, that deſireth to bee a Biſhop: So that at length, we haue founde out, the heigh, ſtature, and comlyneſſe, of him we ſought for: to theſe if we adioyne but a fewe more ioyntes, with

some

some trauaile, we shall I doubt not, drawe out the ful protracture of the whole man: for now followeth the last of my first part.

σοφρονα. Sober. Among all the euilles that be vnder the sunne, these my soule hateth: as for ỳ Path way of them, it leadeth vnto hell: A man, in authoritie, that dare not speake: The Candle of the Godly man, that is quenched with vnrighteousnes: the plentiousnesse of fode in the fieldes of the poore, the grædinesse of the mightie, that deuoureth it: the Prophet that sæth all abhominations vnder the sun, and chasteneth them not: The vnreasonable bibbing of those that be at the Alter. The drunkerds and guidiheades that be in the house of God: And the shamelesse man, which falleth downe with wine: Al which they be in the verie heigh way that leadeth vnto hell. Two things I require in the man that feareth God: Two things I wishe were in all that liue vppon the earth: And two thinges I wishe vnto the watchman: But I require al thinges to be in the sonnes of Prophets: My desire shalbe fulfilled in these: If hee that doth feare the Lorde take hæde of falling: For a discréte seruaunt shal do wel and his wayes prosper. If all they that be vnder heauen, leaue righteousnesse for inheritaunce, and vertue to their children: For the riches of the sinner are layde vp for the iust. If there be a readie eye in the watchman: If any heart that is trustie vnto his flocke: If the sonnes of Prophets haue vndefiled lippes: If toungues that speake not guyle: If a steadie heade without wauering: If a comely behauiour without beguyling: If an vnspotted minde without ryot: If an vntroubled Spirite, not puffed with drinke: If a sober & temperate life, that he be not checked of those without, or fall into the handes of the Tempter: For thus it behoueth a man, that wil serue the Lorde, alwayes

to

to bée most pure, most chaste, most vpright in conuersation: For that of you Poet. ου χρε πανυχιον εδειν βουληφοραν ανδρα & ẏ of Musculus, σοτηρια του φρονησεος health, and safety, and vprightnes of the minde can not bée wanting in that teacher, that teacheth others Thus haue wee drawne out, the one quarter of him, that oughte to be a serueter at the Table of the Lord: Giue mée leaue to come but to the second part of him: if his cōlynes be such, his colour so exquesite, his fashion and workmanship so nice & dainty in the drawing, ẏ I can not at this present, paint him out fully, the daies are longe, and our time is great, hereafter peraduenture it may bée fully finished: let vs sée what that is that foloweth.

Upon the vocation, and calling of a Minister, hangeth the duety and function therof. That hée may séeme more glorious, I haue giuen vnto him moste gorgeous araye, not of Aaron onely that lasted for a time, & afterward was stript therof, but of our heigh Préest & Kinge, euen the Sonne of God Jesus Christ: That had no seame in that Garment which he put on, eyther any wrincle, who hath caried vs with him into the Heauens, in token we must be apparrelled, and weare the same garments that hée did.

The seconde order in his duety & function, is that euerye Preacher bee attired thus.

That hee put on discretion, the very Oyle that must drenche, the skirtes of his clothing:
That hee vse hospitality: the royalty wee put on, the Belles that make vs to be knowne by:
That hee exercise him selfe in teachinge: the yealow silke, the purple, the Scarlet that wee were, to adorne and beautifie the house of God with all.
That hee bee clad with abstinency, the Ephod and the brestlap that hee putteth on: fastned with two hookes of pure golde: Sagacitie, and Modestie.

First

First saith Paul, discreete, comely apparelled: As touching the apparell that is inioyned vs, because I am none of those, that seeke for reformation in a thing of so small weight, lest the whole countenaunce and face of the Church shoulde be altered: Therefore doe I leaue it to their consciences, that are minded to continewe in the house of God. If any vse broade and great Philatheries as the Pharisies did, or that think the Gould, and the best Gould too, euen that of Arabia to be onely theirs: that in their finesse, are not content with costlynesse, & in their brauerie, thinke it not so great a matter to wallow in their ioylitie: To them I giue this lesson: That the day wil come, when God will plucke their broydered workes, their spanges, their Iewels, & their garmẽts they fetched from Damascus, he wil send thẽ to gether stickes in the desert, & to make bricke in Aegypt to tame thẽ with. It is a generall complaint euery where: the mouth of eche person is open against vs, to see the vnrulynesse of him that entereth the Porch of the Lord: And as were the sons of Aaron more marked & merueiled at for their glorious attyre they put on, then all Israel: so in our dayes, are the ministers knowen and discerned as greatest roysters: and the one sort of preachers, as chiefest swashbuclers: and diuers of our teachers, as common Gamesters: and such as shoulde be ordered as maisters of disorder: yet hath the Lorde no pleasure in these: his Garden, is his Temple. His sauour is thy sauour. Thy labowring, his embalming. Thy teaching: his inritching. Thy preaching, his deleighting. What aske you? What seeke you? What require you of the Lorde? Feede my flocke: keepe my sheepe: loue my Lambes, all things shalbe ministred vnto you. This is the charge Paul gaue, to chose wise men for their Elders, ouer the congregations. And Solomon, a discreate man buildeth the house: a foolish

perſon doth rote it out. For Wo be vnto Syon, and Woe be vnto Damaſcus, and Woe vnto Sydon, and Woe be vnto all the Iſles, that lacke wiſe men for their rulers, and diſcrete perſonnes to teach them wiſedome. Well, let this be my firſt poinct in this his ſeconde attyre, to cloth the miniſter of the Lorde withall, we wil proceede, happily at length, we ſhal finde that, whiche may delight vs. The next is.

φιλοξενον Suche a one, as ſhall mainteine and kepe ſtraungers, and [illegible] vnfitly: For among Iſrael ſtraungers were harboured, becauſe they themſelues were ſtraungers in Aegypt And we muſt remember to kepe ſtraungers, in token that wee doe wander on earth, and haue no abiding place, and in remembraunce we be ſtraungers vnto all the worlde, for the word of the Lorde. That heathniſh writer, yet ỹ eloquent writer Marcus Tullius: ſaith properly in his Officijs. Non dominus domo, ſed domus domino cohoneſtanda. The houſe ought not to ſet out the maiſter, but the godneſſe of the maiſter adorneth and beutifieth the ſtatelyneſſe of the houſe. Vliſſes, traueling verie farre, gaue his commendation to Greece and all the countries there about, that for courteſie and hoſpitalitie, it might wel be compared vnto all Latium. I knowe not what Vliſſes would ſay, if he were with vs, but I am in doubt he might begge and ſterue to, before he gate ought. I muſt of duetie counſell you with Paul to bee good vnto the poore, for by receiuing ſtraungers, men haue receiued Angelles into their houſes. If Dauid may be beléeued: the good mans childe, hath ſeldome begged breade, and the heart of the reighteous man is alwayes lyberal. I muſt ſpeak the trueth before the Lorde, and before you all, for we are driuen into a verie narowe ſtraite: the bely, and the backe ſtaunteth it out in all ſumpteouſneſſe: your houſes, they haue nothing in them but bare walles:

they

they be so pinched with penurie: those which are in ỹ common welth, in whose handes are many heapes of Gould, are loth to distribute thre peckes of meale to the poore and fatherlesse: May I haue harde some speake it: That if the vnsatiable gathering together of money: if your racking of poore people: if the græ-dinesse of scraping in of welth, were left among you, the spiritualtie: wee which are of the common welth that haue nothing but by trauayle, and sweate of our browes, raked vp in many yeres, would bestow more on the poore people then we do.

This is a pitifull crye, & it is ascended vp alreadie vnto ỹ eares of the Lord: the people they are readie to starue: they houle in their miserie: and crie out in the verie paine and smart of their soules, vppon vs the ministers of the Lorde, that harden other mens harts by our couetеousnesse. Naball must nædes be harde and grædie: and no meruaile, if Dives thinke much to giue vnto Lazarus: that ritche men sæke for newe barnes to put in their store, when they of Iuda, and such as be in the house of God, continually thirste to inritch them. Well, the Church of God perisheth in her miserie, and panteth so sore, that she is burst with crying, because that this is not looked vnto. In a cleere testimonie of my conscience, I vtter the trueth vnto you, for I haue seene it in some, I knowe it in many, it is common in all. Hospitalitie here so much accompted of, of Paul, is termed husbandrie: For if you saue much greedely, that your childrē may spend it lasciuiously: it is saide to be but good husbandrie. I once was at Pauls Crosse, when as a learned & graue father preaching there, among many other thinges spake much then of this vice: He called to memorie at that time, for the space of many yeares before, that there had been no one Alderman in al London, whose conne was remembred to haue vsed ỹ honestly which

the father in many yeares, had scraped vp so couetously: It was a sore and heauie saying for those wise and gray headed men that were then present: And the saying of that wise Prophet moued the hartes of many that heard it.

Will. Kempton } Geo. Barn }

There is at this daye, nowe in London, in moste florishinge state, two sonnes of two Aldermen, gouerninge by the wealth their fathers lefte them, the happie and good state of that Citie. But if that olde and grayheaded father were now aliue, and speaking of the ministers of the worde of God, shoulde turne his eyes to see the iolitie, wherin their children be: that same discrete father, for the two famous & most worthy Shrifes, that haue gouerned that honourable Cytie of London, could not (since that Englande was inhabited and knowen of men) picke out so much as two sonnes, of two Bishoppes, to haue sat in the seate of their fathers: I speake it as in such a time, wherein the Lorde hath sent a rot among vs: that wise men and most good and godly men shoulde haue so lewde and wicked children. This is it I say, The Lord wil haue their sonnes to spende it wantonly, for that their fathers haue rackte it vp so vnkindly: And if that money were bestowed on the poore, which pine away for want of foode, or some other way to the good and profite of the Church, which lyeth smothered in their coffers, and motheaten with rust: the Lorde would not onely prosper them, as good Phinees, to haue the honour of the Priesthoode to remaine in their houses for euer: But they shoulde be suer to haue one in the fauour and sight of God, in a perpetuall generation.

The worlde is nowe so proude, and the people therein so stately, that if the sonne of a minister be not a gentleman, the sonne of ỳ minister shal bee but in accompt a begger. There is some in Englande,

lande, that haue good and large stipends for seruing the Lorde, and they spende it as liberally on their Honnes to make them Courtiers: Well, Aaron did not so, either Eleazar so, eyther els the Apostles and brethren of the Lorde, eyther els did Cephas or the residew so: Pittye it is, the Churche of God, to see how it serueth: how the people die for fode: the hedge of the Lorde, how it is broken downe: and they of the house do not so much as send their childrē out of their house to repayre it. The Lorde moue his Prophetes, to see vnto it: And giue thē ẏ earnest of his spirit, the zeale of his glorye, thé feare of his name, the reuerence of his Maiestye, they ought to haue: that his Gospell may bée farthered, his Hierusalem builded, his Citye finished, his Church setled, that (if it bee his will) it may frō hencefoorth, bee neuer more remoued: we haue now run thorow, the two first peeces, of our last worke, euen a litle liberty more, and I doubt not but I shall dispatch the rest. It foloweth.

Διδακτικος, Apte to teache: there was required φιλοξενος, Philoxenos, &c. and now wée haue διδακτικος, the lord God hath alwaies had a care ouer his church, he therfore hath cōtinually sent labourers into his harneste, to helpe them forwarde therin: and in that hee sayth apte to teach. None must bée fit to lay his hands vnto this plough, ẏ is not of sufficient force to rule it:

I would to God our ministers knew the way, to put of their shooes, when they come into the Temple: or that they would singe an other song, then that they chaunted and song forth to those of Babylon: Or dawbed not vp the walles of his Temple, with vntempered Morter, as now they doo.

Here, how it is, I know not, it may happely bee better, then where as I haue bēn: but in other places, the Huntesman is readier then the Minister, and hée fitter to trauerse the feelds, then he is to fēde the

flocke: I am ashamed to see in the congregation (the heritage of the Lord) that there should bee any, as to serue in his Tabernacle, which came not of the flocke of Phinees, and are not found registred among them of the right Priesthood: If Israel were now gathered togeather, they would haue chosen Eleazar, and his children, and haue let the other gon as Bastards. I see verye well, that as to one Tribe, so onely to one Church & society, is this that I speake. But I would all the Lords in Israel heard mee, that there might not so much as a Porter be lefte in the house of God, if hee were not able to open & locke the dores, by good title: This is the pore councell that I am able to giue you at this time, O you of the kindred of Leuy: that euery man make cleane his vesselles, and keepe holy his owne soule, that hee may bee blameleſſe at the day of the Lorde. How can this bee, when a number are so tounge tyed, that in euery thirde lining, not the third man, is able to speake to the People? There was in Gilgal, Schooles of learning, wherof Samuel was hed, not far of Iordayne, when the twelue stones were set vp, at what time the people came as on dry land thorow Iordan.

There was also in Ierico an other schole, whereas Elyzeus ruled, called Nazaristes: Thither they went vnto the Prophets, from thence were they called, if they néded any. God, to whom all prayse belongeth, hath giuen vnto Englande, two as worthy and famous Schooles, as I haue red of in any commō wealth. But how many haue bin sent for from thence into the common wealth: or who is there, if hee haue not one to speake for him, that at this daye eateth amonge the Prophets?

The Sickle hath nowe beene twice fiue times put into the Reapers handes, since I gaue my first full entry into Cambridge; and many a time hath the Sunne

Sunne turned backe agayne his course, since I began my study: yet I did neuer heare of twise syx persons, which were called by the Patronistes into any one benifice throughout England: eyther knowen any, if hée sued not for it, to haue got ought: and then if Maister Simon and hée iugled not together, or went aside into some corner, hée went without it tw: If not then the guilte therof was giuen vnto his man: and ten pounds, or a twenty, or thrée times ten, sometimes, returneth backe againe into his Cofers: Thus are the poore seruants of the Lord robbed. How can it bée, that Uniuersities should bée so pestered as they are with students, vnleast you take out of the Country to serue your turne? when you might haue good & saythfull Ministers, from the schooles? complayn you of dronkards? take sober men from the Universities: let them of the fældes, kéepe their Plough stil. Complayne you of euell liuers? how can it bée, otherwise, séeinge they neuer knew as yet to liue well? Complayn you of dissolute and idle men? Then choose out them, that are benommed in ioyntes, and wythered in face, and broken with long trauaile at their bookes: vse discipline for those fat Chuffes, that lye snorting in priuate corners: Complain you of Spendthriftes, and Banckerowtes, redier to rifle & sweare it out: fitter for the Buckler and buffetinge, then for the Bible and profittinge? Then strip them bare and disherite them of this title, ỹ deface the Church wt their dishonest and vnchaste life: Apparrel sober and graye headed fathers, that wante, and stand in nede: Complayn you of the small skill, and litle instructing of those that bée in the Church? then I am inforced, I perceiue, to tell you all: fetche out the brasse, and copper, and Tin, wherof there is now so great store in Hierusalem: Let your kniues, and your Basons, your pottes and your vesselles about the Tabernacle of the

Lorde,

Lord, bee of siluer onely and of golde: for puritie and cleanenes, is verity and holynesse vnto God: brefely I say thus mutch: Επισκοπος? διδασκαλος, Arte thou a Minister? It is expedient thou bee a teacher: For I say from Ezechiell and from the Lorde. If God sende a sworde into the land, and that people haue a Watchman, that is set ouer them: That same man when hee seeth the sworde, shall blowe the Trompet and warne the people: If a man heare, and is not warned, but the sworde come and take him away, his blood shalbe on his owne head: for hee heard the sound of the Trompet, and cared not. If the watchman see the sworde comminge and telleth it not, if any of the people bee hurt, hee shall die in his sinne, his blood will I require at the watchmans hand: Agayne, if I say vnto the wicked, thou wicked thou shalte surely dye, and hee may beware, and will not, hee dyeth in his sinnes, his blood will I aske at his owne handes.

But if hee bee wicked, and thou telleſt not the wicked of his wickednes, hee shal surely dye in his sinne, but his blood will I require at thy hands: for as truelye as the Lorde liueth, if hee stretch forth his hande ouer a Citye and destroy prouision of bread, and send dearth amonge them to distroy man and beast in the fielde, though Noe, Daniell and Iob, those three men were among them: yet shall they saue but their own soules. If I bring noysome beastes into the lande to waste it vp, and leaue it desolate, that no man may go therein, for Scorpions and wilde beastes. If these three men were there, they shoulde saue but their owne soules. And if he sende out a Pestilence into the lande, and powre out his sore indignation on it in blood, so that hee rooteth out both man and beaste, If Noe, Daniell, & Iob, were therin, they should deliuer neyther sonnes, neyther doughters, but saue their owne soules, in their owne righteousnes: well, I

neither

exhorte you all in the Lorde, and in the name of the Church of God, which waltering in many corners of England, holdeth vp her handes vnto you, that being wearied with long and great tediousnesse, is not able to lifte vp her heade any longer. That now shiuering thorowe all the ioyntes of her bodie, cryeth out pitifully, for instruction at your handes. That beeing defaced heretofore with base and homely doctrine, craueth to be fed with good Discipline, and receiue good and strong meate from you: and I craue it in the name of Iesus Christ which hath bought you, and for his bloudshedding which hath ransomed you, and for the mediation on his behalfe, which dayly prospereth you: That you woulde be good and faithfull stewards in the house of God: That henceforth you suffer no dissolute and gyddieheads to trouble her, no dombe and doltish ministers to muzzle her, no Priestes of Baall, no bringers of newfangles, to come nere her: You shall increase to the Lorde GOD the number of his chosen people, you shall strengthen the weake, helpe the feeble, incurrage the poore in spirite, make strong the feeble knees, open the eyes of the blinde, helpe the ignorannt, and builde vp the walles of his spirituall Hierusalem. I haue described heatherto, the halfe face of such a Prophet, as I haue seldome heard of in any commmon welth: please it you to giue me leaue, to touch but the very hem of this his next garment: If then I giue him not sufficient clothing, I am content to let him go for this time: hereafter when I am welthier, more fully to attyre him.

To his bodie as to the whole man, I haue giuē him this ý he be blameles. To keepe him in awe, as otherwise one wilde enoughe, that he praunce not forth in his furie, he hath a snaffle to drawe him backe, euen a verie good vertue, mutuall societie: For that hee hath a house and a charge to, hee hath a towre

to loke out on, where he muſt be watching: For that he is in a verie brickle place, I haue ſet one to waite vpon him, to kæpe him in ſobrietie: hee is couered with diſcrætion: and being a man of wiſedome he regardeth not him ſelfe ſo much as others, he beſtoweth therefore on his neighbours, and kæpeth hoſpitalitie: And knowing that men liue not by breade onely, he diggeth for the pittes of the water of life, and teacheth them to ſæke the Manhu came downe from heauen: Laſtly, as one able to diſcharge ſo great an office, hee hath Abſtinency as kæper of him ſelfe, and others, that they abſteine from ſuch thinges as be hurtefull, and ſæke them, maye profite all. In the booke of God, there is preſcript commaundement giuen, as touching them, that abſtayned: Loquere ad filios Iſrael, vir, ſiue mulier, ſi vouerint votum Nadir ſeparēt ſe a domino, a vino & ſiſera abſtineant; &c. Of abſtainers I finde two ſortes. The one at the cōmaundemēt of the Lorde: The other of frē will: Commaunded of God was Samuel, euen from the breaſtes of his mother: when as Hanna, wife of Helcana being barrē, ſhe deſired of the Lorde a childe. 1. Sam. 2. 33. The like was of Sampſon, when the Angell appeared to Manoath, of the tribe of Dan, whoſe wife alſo had neuer childe til that time: Iudg. 13. Like as was that of Iohn Baptiſt when as the Angell appeared to Zacharie at the Alter: ſhewing him, that his wife ſhould conceiue and beare a ſonne, and that he ſhoulde drinke neither wine, neither ſtrong drink (for he was a Nazariſt) as Luk. 1. An other kind of abſtainer there was, ỳ laſted al onely for a time: common to the Leuite, to the Prieſt, to man, to woman vnto all (for a certeine ſeaſon) which cuſtome (in maner) was kept by Paul, when he vowed a vow, and ſhaued his heade in Cenchræa, Priſcilla and Aquila accompaning him. This was that whereon the Papiſtes toke ſo much holde, for their vow-

bowings: But as the Gopell is frée, and tyed neyther to tymes and seasons, neither to yeares and dayes: so, the libertie that wee haue in Christe doth abrogate these. Paul speaking here, of the abstayning, meaneth not, that we shoulde renewe this custome againe, but warneth vs here of dronkennesse, and of intemperauntie: A vice verie common, and in déede not cared for, and I meruaile so much the more thereat, as I sée them to be traunceformed into beastes, and that manlinesse and fine bloud that followeth the greenesse of youth, to be turned into blacknesse and vglinesse in the Face: of whome you may haue a good note to discerne them, by that sweltering and rottennesse you shall sée in them that be common quaffers: Wherefore, as there be nowe euery where in the house of God, redier at Nicknacke, then at the Bible: that dishonest their calling of Dyeeing, and bring contempt to the word of God, shame to them selues, and a reproch for euer to their vocation, by ouerdrinking, so, if any thing deserueth banishment from the sight of God, from the ministerie: from Bishoprycke: this in my iudgement especially deserueth it: And howe can it be that the true foode, the spirituall & perfect drinke can euer be tasted of, if such misshapen, deformed and disguised Ale house Knightes, be suffered to haue any thing to doe, in the seruice of the Lorde? For this cause, thinking my selfe most happie at this time, though vnworthy to speake in so learned and Honorable an assembly, as here I sée. Yet either as Phormio to Hannibal, or as one emboldened to speake at this present, I presume in the name of the Lord God, in the behalfe of his Church, and of the flocke he hath committed to vs, to speake thus much. Not therin to rip vp old sores, which I know, cannot be healed: or to vnlase ỳ wounds of any man, which cannot be done without peril and ieoperdy of the body,

neither yet as hauing cause to crie out for reformation, in diuers cases, in that many thinges be reformed most exactly: But humblie to craue of your honour, whome God hath placed in his eternall counsaile ouer vs Leuites: to rub and race out, all the stock of Iesabell: to plucke out and deface them, which haue no title to the true Priesthoode: To rende the kingdome of those headlesse fellowes, who hauing of a long time serued Peor and offered vp the first fruites of their youth to Accaron, are nowe compelled, to lie groueling in the Church of God: and in the darknes wherin they haue loytered, shoake vp the people with vnleauened bread: nay with chaffe and superstition, wherin they haue securely lurked these many yeres. The countrie is so full, either of tongue tied ministers whiche speake nothing) or of Vesselles without water good for nothing, or of idle and sluggish Leuites which profit nothing, ỹ the people of ỹ Lord are starued, they lack meate: euery corner so ful of newefangled & disguised toyes: bringing in of newes, and straunge nouelties, to delight the people: in preching deuided, in doctrine contrarie, in life and behauiour filthy, in instructions erroneous, in admonitions Phantastical, in their dealings, innouating & chaunging the olde for the newe: that the shæpefolde of the Lorde, is cut in sunder, and faine to abide in manie angles, and to lurke in priuate corners, that they may better be satisfied in that they aske. I am persuaded, that a great number, they are fitter for Mycah, to serue and worship a Theraphin to the dishonour of the Lorde, then once to offer vp true & good Ence in ỹ house of ỹ God of Iacob. I may well say that the Regions are ripe alreadie vnto Harueſt, but the workemen, they are vnskilfull in their dooings, for they cut downe, & they spoyle the branches of the good Vine, they are not able to prune them in their season: They

haue

haue so by the space of many yeres ouershadowed the litle graftes, and kepte vnder the simple soules by cloake of superstition: That for lacke of the Sun, the sinsceare and true meaninge of the worde, that hath bin kepte from them, by these rotten and shackering boughes, they are euen now saine to the ground and wythered: O Lorde: howe many poore and sillye Creatures of God haue pyned away, which neuer knew what Jesus Christe mente: how many is there that if they had tasted of this Breade of lyfe, wheron wee feed, would most willingly haue nourished them selues therwith, and for the want therof, haue died in honger: Wherfore and for which cause (euen in the Lorde Christe and in his blood, I speake thus mutch) The Lord hath so blessed the sonnes of his Prophets, and Gilgall is become so glorious in the sight of God, and Bethell, and Jerico where our Nazaristes bee, is now come vnto so full a groath: as that since the Lord hath giuen his worde to man, a more happye and flourishing estate, was neuer sene among the sonnes of Prophettes. It is our humble sutes, that as GOD hath blessed them, so Ely and Elyas, woulde now bringe these younge Leuites, into the Tabernacle of the Lorde, to serue there. The Lord God sende downe vpon you the full measure and abounddaunce of his spirite, that those may bee chosen out as fittest for Israell, that are meetest to beare the Arke of the Lorde: The Lorde sende vs his Prophettes of his grace and goodnesse, that as hee hath giuen mercyfully vnto vs, a long, calme, and quiet Sommer: therin to make ripe, and fully to strengthen our studyes, such a time, as heretofore wee neuer hadde: so in the pleasure and greenenes of this same tyme, wee suffer not the fruicte which is looked for at our handes, to wyther away, but that wee maye bringe it into the common Wealthe

amonge others, and profit them which haue eyther litle or small skill in the worde of God, and that hope to bee only releeued, by our dooings: And that God that heatherto hath blessed them, in that his fauour prosper vs, and them, in Iesus Christe. And nowe euen last of all, hauinge sayd what I dow thinke, and vttered that I meane, in a true testimony of my conscience: I craue pardon at your handes, my fellowe Brethren and labourers in the Lord: Take this my farewell and last spæche among you. Euen to you of Cambridge, I also sometime of Cambridge, dow speake: To others, men of learning and wisdome, I a litle experienced in readinge, and as one snatchinge heare and there that which hee coulde get at studye, make my humble sute and ernest requeste with hartye good will vnto you all: That the house of the Lorde, wonderfullye decayed, and broken downe in many places in England: the wales therof so shaken, that any rauening & ramping beast may enter therein to deuoure vp the poore flocke of the Lorde: scarce in sixtæn yeres one man found out to speake vnto thē sixteene times: nay in twentie yeeres not two Sermondes: in ten yeeres not one Preacher: and since the blessed and happy day (then which neuer came one more ioyfull in this Realme, whē our most gratious Soueraigne toke first of all the Scepter and the Diademe vpon hir head, and now hath kept the same frō the handes of forrein men) I say from that day of ioy and mirth, vntill this hower: many Churches, sundry congregations, diuers Parishes in this Realme, eyther are destitute altogeather, or seldome in seuen yæres, or neuer in many Monethes, or not at all since the preachinge of the Gospell, haue had any one good Preacher to teache them: Our Prophets, they tary at holme, and very lothe they bee to go abroade, so many troubles, and sundry miseries are inflicted vn-

to

to them in the common wealth: And verely I can scarce blame them: for if they doo, they are fayne to goe into the fieldes to gather their owne meate (if so they will,) as though there were now a dearth amõg them: and then there daintiest feed it is but Pottage: If (which is worse) they happen to gather some Coliquintida or of ỹ wilde Vine, they may sterue or els be poisoned, there is neuer an Elyza to helpe thẽ: or any one (so rare it is) like vnto that Sunamite commended of the Lorde: that if a Prophet or man of God come by him, wil call him, or appoinct him a place, or make him a chaumber, or wall it about, or set him a bedde there, or a Table, or a stoole or a Candelsticke, to entertayne him and his seruaunt, if hee turne thyther or come that way: That I might haue good occasion to charge them to stay at holme and bee content with their small prouision, for they shalbe fed as hongerly when they come abroad, as euer they were, whẽ they kept their study: And yet this is not my meaning: for without doubt, if we were as ready to serue the Lord, as God would bée if wée walked vprightly, to blesse vs: though they woulde not or they could not, or that the people were harde and stony vnto vs: yet the Lord would prouide vs meate, yea though it were from the mouth of the Rauens, and wée should bée as well lyking wt the pulse and the pottage wheron wee feede, as any other though they were in the Kinges Court, with all their dainties: Wherfore let no man bee discourged, we are but as our fathers were: furthermore it is our portion in this life, to bee in bondage in this world: And if wee were not, as now we are, very secure, the Lorde would deliuer vs: It is a pittifull thinge, and I can not but vtter it, take it as you will: wee disagrée among our selues, and bee at discorde with in our owne house: and there is harte burning euen amõg those that minister in the Ephod

and

and ſerue at the Table of the Lorde: The thing is to open, the grudge is ouer well knowen: as for the contention I would it were ſo great as that of the Prophets was, that any iuſt quarrel might be pretended: but in as much, as neither the worke is falſified that appertaineth to the holy buildings, nor the garments of ỹ ſilke, or the fine purple and wreathed worke, cõtrary to the commaundemente of God: but your diſputation is about Snuffers, & Beſoms, and ſuch baſe and homly ſtuffe, which you thruſte into the Tabernacle of our God, & lay vpon vs being things of no value: therefore I am not purpoſed to defend thẽ at this time, but to pray vnto the Lord to prepare our hartes aright, that wee may vſe them equall and as becommeth vs, bothe of them: Hauing for al that, great and waygbty matters, to charge them with, that throng in vpon vs with their ſuperſtitious gloſing: very deſirous to know what conſcience there is, and how reuerently it may bee done, that hauinge ſo goodly, ſo great, ſo famous and excellent guiftes, they ſhall for all that, leaue the people of God vnfed, ſee the poore flocke of the Lorde ſterue before their faces, the lame man and ſimple ſoule dye for foode: they hide themſelues and lurke in priuate corners, gadding a broad like men of occupations attired like prenteſies rather then Preachers teaching in ſchooles, then ſpeaking in Pulpets, and all for ỹ vanyty and immagination of our harts, or for the vnrulines, or for the blindnes, or for the vnſkilfulnes of ignoraunt men.

Furthermore there is no cauſe, that they whoſe doctrine and life, manners and knowledge, is comparable almoſt with thoſe the beſt that beare the cheefeſte places in the common welth, ſhould diſguiſedly tranſforme them ſelues to all faſhions, that they bee readier to runne a hoyting and raunginge abroad thorow euery petty and bye holes in England, preaching and

teachinge

teaching in priuate houses: ministring and seruing in priuate places: disswading not perswading once to good orders: disfiguring their calling, and laying aside their function where vnto they are chosen: and seeking to be plausable among the ruder sorte: serving their affections, and yelding to their desires, as common Chapemen, to buy and sell: and to lay abrode whatsoeuer disorders shall be brought into the common welth: so that after this my last petition and request, vnto you all in the Church of the Lorde: specially to you at this present gathered together to shewe your duetie and readinesse, and your good affection that you beare to the Lord God: reioysing so much the more as I see so goodly a companie assembled and met in one to ioyne and knit handes to the finishing and reising vp of the spirituall Hierusalem: I say, vnto you all I power forth with a wandering minde, and verie vnwilling heart, these my hindermost and last wordes: And they be: that none of you doe come as the sonnes of Ely did to them of Iuda, bringing with you a three forked fleshooke, to plucke out the meate that is in the pottes, if any one denie it you: Or that you presume to take this charge for the loue of money and greedinesse vnto gaine, as some haue done: or that you be a dishoner vnto the famely of the Lorde, traunsported and borne about from place to place like masterlesse men: Hauing no abode, no not a hole to lay your heades in, to vnseemely in these our dayes, where a number doe sit in the heigh wayes, and in the gates of other men wayting for a peece of breade and for almes at their handes, when it were fitter that they were kepers of hospitalitie, them selues: Againe I require and pray you earnestly a seruaunt of the LORDE and fellowe labourer with you: To scatter your selues throwe euery angle and quarter of this Realme in seuerall congrega-

tions, that all countries may heare your voice, and euerie parte thereof may glorifie the Lorde. Followe not the custome of our Preſice men, verie daintie and coye, ſo nice as may be, if they ſée a Surpleſſe, or a Coope: Yet they will thruſt them of their accorde into others mens charge, and take vpon them gouernement in the iuriſdiction of others, and ſpreade abrod the infirmities of weake brethren, and diſpence a yeare ſome times, moneths (if they thinke good) and often many wækes, to ſatiſfie the vnſatiable demaundes of their confederates: yet cannot find in their heart to beſtowe them in any other forraine and ſtraunge place, where the worde of God hath not bæne heard, to doe good there: And to conclude, let there be one agrœment, one brotherhoode, one voice, and one ſounde in all your preaching, ſpeake not contrarie thinges: a verie common thing in theſe dayes, men haue learned to diſſemble ſo glorioufly: Alſo I deſire you, nay I charge you in the Lord Chriſt, that you be not of diuers mindes, but that you teach one GOD, and one Chriſte, whome he hath ſent: ſowing abroade no newe and phantaſticall opinions: or ſcattering diuelish and olde hereſies: or inuenting ſtraunge and fonde nouelties: thruſting vppon the ſimple ſoules inuocations, and fables, whiche apperteine not to edification: All whiche are brought in at this day by the Sciſmatickes of our time, and now trouble the common wealth: that the ſame ſworde whiche appertained at the firſt all alone to the Magiſtrate, to the rooting out of vice, and hewing off of the Papiſtes: is nowe alſo faine to bee drawne foorth, to cut off them: Well, the Lorde graunte (if ſo it bee his will) peace to Hieruſalem, and long life to the daughter of Syon, and ioy and tranquilitie to vs of his Church: that ſhee may bee brought to knowe the will of the LORDE, and wee ruled.

led by him, in all our exercises: that the worde may haue free passage, his name onely glorified, his will knowen, his commaundementes kept, and the gospel truely and sincearely taught, to the maintenance and furthering of Religion, and the beating and suppressing downe of sinne, thorowe Jesus Christe our Lorde. Amen.

FINIS.